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JOHN BULL.

"MOORE'S Irish Melodies are too well known to the whole world to require a word either of eulogy or criticism; and the fine edition of this truly national work recently published by Messrs. Longman and Co. has by this time gained an extensive circulation. To extend its circulation still more the publishers have commenced a *People's Edition*, in shilling numbers, ten of which will complete the work. The first number, which has just appeared, is a good specimen. It contains thirteen of these gems of Irish song, in the quarto form, and is printed (in type) with equal correctness and elegance."

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"I have compared a copy of the new *People's Edition* of Moore's Melodies with the original, and find it to be a most accurate and beautiful reproduction of the original. The type is clear and legible, and the music is printed in a most artistic and beautiful manner. The series of ten numbers, which will be completed in ten shilling numbers, is a well-worthily addition to the series of the world. The extreme preservation of the process and the excellence of the type and paper, leave nothing to be desired. It will be a treasure to musical amateurs of limited means."

THE SUN.

"THE announcement of the *People's Edition* of Moore's Melodies, to be completed in ten parts at one shilling each, is the most important and most welcome musical intelligence we ever heard. There is nothing in vocal music to equal the *Irish Melodies*, and there are no lyrics to surpass the words. These Melodies were originally published in ten parts at fifteen shillings each; and even at that price they were cheap compared with the two-shilling modern songs. Second-hand copies of the old editions have always commanded a high price; but now we are to have for ten shillings that which used to cost seven pounds ten shillings, until about a year ago, when Messrs. Longman published a new edition at thirty-one shillings and sixpence, a marvel of cheapness. We hope that the work will sell by tens of thousands, and it will if the public appreciate it as they ought to do. These Melodies will probably cause a complete revolution in the taste for vocal music; one of the good results being, no doubt, to banish many of the modern sentimental and silly songs from the market."

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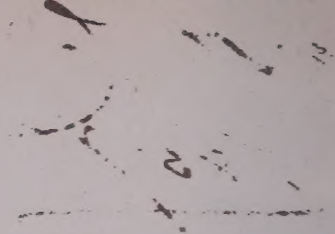
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BY

M. A. SCHIMMELPENNINCK.



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PREFACE  
TO  
THE FIFTH EDITION.

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WHEN the Memoirs of Port Royal were first published in this country, it was a work far in advance of the age. Churchmen could not appreciate it, and the evangelicals of the day, who might almost be said to be men of one truth, unhappily imagined, that as churchmen had practically ignored the doctrine of justification by faith, all their other teachings must necessarily be erroneous, and ought therefore to be controverted. Thus, as the pious and venerable authoress of these memoirs, who is now gone to her reward, very eloquently and forcibly expresses it, the members of the

visible church were severed from each other by holding distinct truths exclusively, and by placing in opposition correlative truths which ought to have been held in combination, wrongly concluding, that if certain truths were admitted, it was essential to their vindication and maintenance that all other truths should be combated; hence the doctrines of grace and the higher precepts of the gospel, as exhibited and enforced by the teachings of the church, were arrayed antagonistically against each other; and, consequently, the bulk of professing Christians either exhibited less or more of an antinomian laxity on the one hand, or of pharisaic legality and self-righteousness on the other; and while each party, to some extent, reaped the benefit of the truth it held, each also, less or more, suffered loss, from the want of an equally important class of truths unadvisedly rejected.

Through God's mercy a brighter, and we trust a better, day has begun to dawn upon us. Many churchmen are now happily in the

very condition for profiting by the *Memoirs of Port Royal*. They are beginning to feel the want of a reality and power which neither church truths nor the holiest preceptive teaching can give, without the saving apprehension of the doctrines of grace, or, in other words, without realising the saving power of evangelical truth; and evangelicals too, of the less polemical and more enlightened and devoted class, are evidently preparing for a wider range of truth, and for a more consistent and higher degree of holiness, than can belong to any narrow and restricted system. It is a hopeful indication of the advancing state of the religious mind of the day, that the valuable sermons of the late Archer Butler, and other writings of a similar character — in which evangelical truth is exhibited in harmonious combination with church truths — have met with such general acceptance; and the writings of Upham and Jukes, and of several others of the same school, are the very promising earnest of still more enlightened pro-

ductions, from a class of minds which are rising far above the restricted expositions and systems which have so long been a reproach to protestantism, and which have so powerfully hindered the growth of true gospel piety among us.

It is not for me to say how far the Memoirs of Port Royal have influenced the individual minds which are now doing so much to elevate the tone of our spirituality, to deepen our spiritual convictions, and to excite the increasing aspirations after holiness; but from the allusions which have been so frequently made to the Port Royalists in their writings, it can hardly be doubted, that although the circulation of the former editions of this work has not been so extensive as could have been wished, and as one might have expected its singular merit and attractions would have commanded, still the Memoirs, in spite of party prejudices and party antipathies, have, under God, been steadily and effectually doing their work, and it is to

be hoped that the prayers and labours of the venerable authoress, who had the opposition of contending parties to mourn over, will yet have their abundant fruits.

It is true that every advance of the religious mind is attended with great danger. First principles must of necessity be left, else there can be no real Christian progress; but care ought to be taken that they are neither renounced nor undervalued. In very truth, the greatest want of the day is a more practical and effective application of their saving power upon the masses of the neglected, unawakened, and irreligious, who are perishing by the million for lack of properly qualified and regularly accredited evangelising agencies. If therefore we do our duty, and I thank God that a disposition to do so is being very hopefully evidenced — if we respond, as we ought, to the loud calls of our existing spiritual necessities — if the evangelising work, which we may say has been begun, is not to be an abortive attempt to do something, without

knowing what it really is that is required to be done, or how to do it, first principles will soon have their duly accredited ministerial representatives, and the fruits of real evangelising work will be at once their own witness, and the very best security for the permanence of their proper position in the proportion of faith.

But the evil which we have most to fear is, the *mental* reception of deeper truths instead of their realisation through the Spirit and in power. We have indeed the promise that at evening time it will be light, and he must be very blind who does not discern in the advanced writings of the day the first beginnings of its fulfilment. But will there be heat as well as light? Will there be life and love and obedience, as well as the recognition of the higher gospel precepts, which have so long been sinned against and practically ignored? Will there be a real loving and humble and self-denying and world-renouncing imitation of Christ through the power of the indwelling



Spirit, or only a more enlightened discerning of Christ as our pattern by the borrowed or intellectual light of human teaching? These are solemn questions for thoughtful minds. I thank God that in these last and perilous times there is such a book in our mother-tongue as the *Memoirs of Port Royal*. In the lives of these persecuted saints, we have the saving and living power of divine grace and of the highest preceptive gospel truths gloriously exemplified in un mistakeable combination. Who of all the souls that are really alive to God can peruse the record without being inflamed with a holier love, without being aroused to greater efforts, and without being excited to more entire devotedness? And while tear after tear drops upon the page of their affecting history, the heart, it is hoped, will become permanently softened and purified, and will be less or more elevated out of self, into a closer fellowship with them, and with their Lord and ours. We have advantages which they had not. We have no

popish dogmas to perplex our conscience or to enthrall our judgment. Thank God, in our Church and country the doctrines of grace are not proscribed, although, alas! they are but too rarely realised in power. Blessed be His name, we can devote ourselves to Him and to His work without the effective hindrance of any of the powers that be. If we have not an efficient Church, we have through God's mercy a pure and unadulterated creed; and if our popular teaching has been, and still is, defective — if our piety has been, and still is, very far below the gospel standard — if our public ministrations have been, and still are, not so deeply spiritual, enlightened, and unctuous as could be desired — and if we lack the class of holier patterns — of men who follow closely in the foot-prints of Christ, with which other generations have been favoured, the earnest minded Christians of our Church and day may freely and safely drink at the fountain of Port Royal, and without apprehension inhale its Christlike spirit, as

all of Romanism which appears in the soul inspiring record is, happily for the readers, so fearfully odious, and so flagrantly antagonistic to the spirit of Christ, that it will be well, if he can rise from its perusal, without having given way to feelings which charity, of God's giving, will forbid him to indulge. May God in loving mercy towards our Church and country bless these precious volumes to the awakening, refreshment, and edification of thousands.

THE EDITOR OF THE FIFTH EDITION.



PREFACE  
TO  
THE FOURTH EDITION.

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IN presenting the fourth edition of the "Select Memoirs of Port Royal" to the public, the author wishes to express, that she shall indeed rejoice if this little work may be the means of diffusing amongst her Protestant brethren, an acquaintance with the truly devoted individuals, whose biography forms the subject of its pages; and of impressing them with a deep conviction of the futility of merely notional christianity; and of the importance of not merely assenting to divine truth, but of having it implanted by the Spirit in the heart, that it may bring forth fruit abundantly unto

life eternal. “*Every plant which my heavenly father hath not planted shall be rooted up.*” O that not only the seed sown, may be the genuine word of God, but that it may be sown by the hand of the Divine Husbandman Himself, and watered by the dew from heaven. If in the perusal of the memoirs of Port Royal, Protestant readers may think they have occasion to thank our Lord for superior evangelical light, have we not also continually cause to prostrate ourselves at His feet in deep compunction and shame, at our very far inferior diligence and fidelity?—at our very far inferior degree of spirituality and fellowship with Christ?—and at our less singleness of eye and closeness of walk with Him? O that the author and readers of this work may never rest satisfied with merely visiting our Lord, as occasional and transient guests; but may we, like David, *desire to dwell in the house of the Lord for ever*; and to *abide continually under the shadow of the Almighty.*

The author would rejoice if this little work

should tend to promote a gospel charity for the numerous members of the Roman Catholic church, and of other churches, who truly love Christ and manifest His spirit. She also wishes, that it might be a means of stirring up a lively and affectionate zeal to spread the Holy Scriptures, and to diffuse that more full and distinct apprehension, and more fervent love of gospel truth among them, which, by God's blessing, might emancipate them from those human bonds, and traditions of men, which though they did not enthrall, yet, in some degree, encumbered, and perplexed the course, even of the devoted and enlightened saints of Port Royal.

O that the spirit of our Lord and the real love of souls, reigned of a truth in the hearts of His professed followers. O for the mind of Christ, which is equally remote from the narrowness which rejects all who fall beneath a certain standard, as it is from that culpable indifference for our brethren's welfare, which

lies at the root of an indiscriminate or spurious liberality.

O had we indeed the mind of Christ, and that Christian love, which *believeth all things*, which *hopeth all things*, which *endureth all things*, and which *rejoiceth in the truth*; how should we, with open arms, receive all those who love our Lord Jesus Christ in sincerity, even amidst abounding ignorances, misapprehensions, and errors — where the true leaven has been received, but before it has diffused itself so widely as to leaven the whole lump! How joyously should we receive and retain them, not indeed to make a compromise of the truth, or to wink at their errors, or to let them remain in ignorance; but to cherish, to instruct, to correct, to amend; like the Good Shepherd, who not only seeks His sheep upon the dark mountains; but who heals their diseases, binds up what is broken, and carries the tender lambs, who cannot yet walk alone, in His bosom.

We should not forget, that long after they



were enrolled amongst the disciples of Christ, Peter denied Him, and John and James would have called down fire from heaven, to burn up a village of the Samaritans ; and the same disciples, even in the immediate view of their Master's sufferings, disputed amongst themselves for precedence.

Though they knew not the spirit they were of, our Lord did not therefore reject them. He not only bore with them, but He gave the kindest assurance of His regard, immediately on His resurrection, to the one, and commended His mother, whilst on the cross, to the other. He taught them more perfectly ; and the one who denied Him, boldly followed his divine Master in the painful death of the cross, while St. John, who had desired to destroy the Samaritans, is now rightfully accounted the Apostolic type of divine love ; and St. James, who so earnestly contended for pre-eminence, became the especial contemner of worldly distinctions and honours.

May the author be permitted to add one concluding observation.

In the following pages, two religious societies are presented to the notice of the reader.

The one is that of the pious monks of La Trappe; the other that of the Port Royalists.

Both these societies we have reason to believe, were equally devoted. Both loved the Lord who bought them; and each was faithful, so far as it may be said of human beings, to the light they had.

So far they agreed; but in one respect, they materially differed. The rule of the Trappists led them to be intent on a multitude of observances, which, though they were instituted by great and good men, are after all but the traditions of men; whereas that of the Port Royalists required of its members a diligent, a continual, and a prayerful study of that written Word of truth, which God hath set forth, as the outward testimony of Jesus, as the delineation of His life on earth, as a lamp

to the feet, and a light to the path of His disciples, as the revealer of the everlasting covenant of peace, as the witness of the accomplishment of redemption, and as the charter of the church's privileges, and of her everlasting inheritance. And thus, the Port Royalists diligently and prayerfully looked to the Spirit of God, not as the substitute for, but as the Divine Interpreter of, the written word.

Hence we shall find a corresponding difference in the results. The Port Royalists were not simply burning, but *shining* lights. They had not only spiritual vitality; but they were instruments of diffusing spiritual light extensively among others. They were far better instructed, far more useful in their generation, and far greater blessings in their own church than any society can be which rejects the diligent use of the means GOD has appointed for knowing His will, and learning the privileges He has bestowed.

Those indeed who have not the spirit of

Christ are none of His, for Christ in His people is alone the hope of glory, yet the great contrast between the devoted Trappists, and the equally devoted, but far better instructed Port Royalists, might perhaps serve as a striking comment on the declaration that he whose delight is in the law of the Lord, and who meditates in His law day and night, can alone be expected to be as the tree planted by the rivers of water, which bringeth forth his fruit in his season.

M. A. SCHIMMELPENNINCK.

September, 1834.

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Vie de la sœur Magdeleine de St. Christine Briquet, religieuse de Port Royal.\*

Vie de Marie Anne de St. Eustoquie de Flescelles Brégy, religieuse de Port Royal.

Vie d'Antoine Singlin, directeur de Port Royal.

## INTRODUCTION.

THE celebrated monastery of Port Royal is renowned alike for its religious and for its literary fame. The piety, learning, and elegance of its writers, combined to confer on it a distinction, perhaps, unexampled in so small a body of persons, and the epoch of whose existence scarcely exceeded one century.

The names of LANCELOT, and ARNAULD, the authors of the Port Royal Grammars, those of the pious historian ROLLIN, and the elaborate and accurate TILLEMONT; the ecclesiastical writers, FLEURY, and RACINE; the Institutes of DUGUET, the Tragedies of RACINE, the Provinciales, and Thoughts, of PASCAL, the Moral Essays of NICOLE, the Testament of QUESNEL, and the Bible of SACI, are indeed familiar to the English public. But whilst a few of the moral and literary works of the Port Royalist school have attained their just celebrity in this country, their religious and biographical writers — though far superior in value — are, comparatively speaking, little known; and the history of the celebrated Institution of Port Royal itself — that brilliant but brief light of Catholic Christendom — and of its martyrdom, through the persecution of the Jesuits, are even less so.

The protestant public is perhaps wholly ignorant, that

from the time of Henry IV. of France, to the end of the reign of Louis XIV. there existed in the bosom of the catholic church a learned and religious society, who distinctly taught the doctrine of justification by faith, and who were assiduously occupied in the universal dissemination of the Scriptures. Still less are they aware that with this persecuted body originated the *First Bible Society*, and that to them we owe that translation of the Scriptures which is considered above all others — not excepting our own admirable one — the most excellent, namely, the French translation by M. le Maître de Saci, which is that used by the British and Foreign Bible Society.

To introduce this venerable body of martyrs and confessors to the British public, is the object of the present work. Though brief, it claims to be authentic. It is compiled from the cotemporary histories, biographies, relations, and letters of the Port Royalists themselves, a large collection of whose works the author possesses; having selected them on the continent during the peace of 1814. Amongst other libraries, the author visited that of the Jansenist College at Amersfort, those of Louvain, where Jansenius and St. Cyran, the fathers of Jansenism, studied; Brussels, which was the residence of the great Arnauld, and Amsterdam, and Paris; where under the direction of a celebrated pastor of the Jansenist church in the one, and that of a venerable and learned Jansenist bishop in the other, a large collection of the religious, biographic, and historic works of the Port Royalists was collected.

The author trusts it will not prove unacceptable to the British public, especially the religious and literary part of it, to introduce to their acquaintance characters so

eminent for christian holiness, and an institution so distinguished for literary celebrity. The author flatters herself likewise that to parents it will prove most valuable to be introduced to so large a field of French literature, equally distinguished for perfection of style, variety of object, and eminent piety, and hitherto, with the small exceptions mentioned, wholly unexplored by the English.

Last, but not least, the author trusts that the truly enlightened Protestant will rejoice at being presented with examples of eminent holiness in a church where his education may least have taught him to expect it. Nor will he less rejoice, as he sheds a tear over the fate of Port Royal, that he is himself privileged to live under a constitution, civil and religious, where the persecutions which levelled Port Royal to the dust, and scattered the ashes of her saints to the winds, can never take place.

May the perusal of this little work not only lead to an increase of charity to our catholic brethren, but cause us more highly to prize, and more closely to hold fast our own brighter light and more extended privileges. And may we rise from it, asking ourselves, if such were the abundant fruits yielded under that dispensation, what ought to be those we should bring forth under one which we ourselves esteem to be so far superior?



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SELECT  
MEMOIRS OF PORT ROYAL.

VOL. I.

B



## PRELIMINARY BIOGRAPHICAL SKETCH

OF THE LIVES OF THE

ABBÉ DE ST. CYRAN, AND JANSENIUS.

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JEAN DU VERGER\* DE HAURANNE, the Abbé de St. Cyran, was born at Bayonne, in 1581. His family was both noble and ancient. The Du Vergers originally came from Thoulouse. Two brothers of that name were appointed by the king to establish a mint at Bayonne. The family afterwards divided into three branches. The eldest still flourished at Bayonne long after the destruction of Port Royal, and is mentioned by Lancelot, in his *Mémoires de St. Cyran*, as one of the most considerable in the place. The third centered in an heiress of immense wealth, who intermarried with the noble house of Urthubie. The second branch was engaged in extensive commercial concerns. From it sprung M. Jean du

\* Indifferently spelt Verger or Vergier, by different Authors.

Vergier, afterwards the celebrated Abbé de St. Cyran.

M. du Vergier, although heir to the estate of Hauranne, received an academical education. He completed his studies with great distinction at the Universities of Paris and Louvain.

In 1620, M. Du Vergier was appointed to the abbacy of the monastery of St. Cyran (or Seriganus.) This benefice was resigned to him by Henry de la Rochepezay, Bishop of Poitiers, under whom he officiated as Grand Vicar, and who was also his zealous patron.

The Abbé de St. Cyran had formed one early and intimate friendship. Cornelius Jansenius was only four years younger than himself. Both had been educated at Louvain; and the similarity of their pursuits, and a coincidence of circumstances, cemented an union which their mutual piety had at first formed.

The health of Jansenius having suffered by intense application, he was advised, on leaving college, to try the air of France. The house of M. de St. Cyran, at Bayonne, was at once opened to him; both parties embracing with pleasure so favourable an opportunity of continuing their intimacy. Although their education was completed, the ardour of each for improvement was unabated. They applied themselves to the study of the Fathers. Their

assiduity was unremitting, their researches were extensive. The industry which distinguished their theological studies, was alone exceeded by their perseverance and fervour in prayer. The foundation of their subsequent greatness was laid in a deep sense of their own insufficiency, accompanied by a firm reliance on divine goodness and power.

The exalted piety which distinguished M. de St. Cyran, may perhaps be chiefly ascribed to an unremitting study of the Holy Scriptures, and to the supereminent degree of reverence with which he regarded the word of GOD. M. Lancelot observes of him, "One may justly say of this great servant of GOD, that the Holy Scripture was his sole treasure; there he placed his heart, truly feeling in his own soul, the same disposition by which David confessed, that he loved the word of GOD beyond every treasure, or precious thing the world contained." His manner, too, of reading Scripture was altogether holy. He often remarked, that in order to profit, Scripture must be read with a portion of the very same spirit by which it was written: with a deep prostration of heart, and with a supreme reverence for the Divine Majesty which resides there. Indeed he had such a reverence for Holy Writ, that he continually told his disciples, they ought to read scarcely anything else. "The Fathers," observed he, "read the Scriptures alone; and we likewise, should find ALL there, if we

in truth searched them as we ought." He used to say, "Every word in Scripture deserves to be weighed more attentively than pieces of gold, and the best method of reading them is to do it simply, applying them to one's own heart, and sedulously reducing them to practice."

In his after life, M. de St. Cyran was distinguished by the same love and reverence for the word of GOD. Many years afterwards, writing to a young man newly converted, this devoted servant of GOD, uses the following remarkable expressions:—"GOD has various methods of drawing souls to Himself. Yet I think you have cause to be particularly thankful, that your heart when it was first touched, was awakened by the words of CHRIST Himself in the Gospel. For surely no means of conversion can be more apostolic, than that which is effected by the word of GOD. This is the great means of conversion, which GOD Himself has appointed. By the distribution and dispersion of the Scriptures it is, that GOD has converted, and still does convert, both Jews and Pagans. The Scriptures are the grand instrument by which GOD originally founded His church, and by which He still continually reforms, maintains, and augments it."

Besides his profound acquaintance with the Scriptures—the constant perusal of which he urged upon all his disciples—he was also well versed in the

writings of the Fathers, and entertained a high reverence for them. Nevertheless he always preserved inviolate the wide distinction which exists between respect for a human composition and the supreme veneration due to Divine revelation. The first, indeed, were frequently the objects of his studies; but the latter formed the subject of his prayers and meditations. He often observed, "that the Holy Scriptures had been penned by the *direct* beam of the Holy Spirit; the works of the Fathers (excellent though they be) only by the *reflex* ray emanating therefrom." Amongst the books of Holy Writ, the four Gospels constituted his chiefest study. From these, he often said, St. Paul had drawn all his principles, and even his ideas; and that if they were attentively perused, the germ of all the apostolical writings might be discovered there.

M. de St. Cyran used to recommend his disciples daily to study the Scriptures on their knees. "JESUS CHRIST Himself," said he, "has *written nothing*: showing us thereby, that the sublimity of godliness, can only be worthily represented by the *living actions*, of His mortal life, of which the evangelists have traced us a faithful picture. The Gospels, therefore, may be said to be a monument as eternal as the Eucharist. The one is destined to show forth our Lord's death for all, and the other His life for all, even unto the day of His coming."

The profound erudition for which M. de St. Cyran and his friend were afterwards so celebrated, they never pursued as an ultimate object. It was a means to something better, not an end. To renew the heart by a thorough conversion from all creatures to the Creator; to enlighten the spiritual understanding by the study, not of human opinions, but of revealed truth; these were their two grand objects: these were their motives in studying the works of men whose reputation for sanctity the church has so long acknowledged. These ends, too, they thought mutually assisted each other. All that knowledge of religious truth which is really spiritually discerned, must kindle divine love in the heart; and whenever divine love is kindled in the heart, the spiritual understanding will be opened to the perception of divine truth. The word of God never separates genuine spiritual light from genuine spiritual heat. Hence, perhaps, it was that they adopted their favourite motto, "*Unde ardet unde lucet.*" They only wished to be shining lights, from the heat by which they were burning lights.

Perhaps it was the similarity of their minds, as well as a corresponding degree of growth in grace, which led them to view the writings of the Fathers in the same light. However this may be, at that period they mutually adopted the system afterwards so celebrated under the name of Jansenism. With



which of them it originated it would be difficult to decide. By the world it was ascribed to Jansenius, probably because it was first made public by his commentary on St. Austin.

By M. de St. Cyran and his friend, this system was not considered as their own, but as the fundamental doctrine of the Christian church. They imagined themselves amongst the small number who faithfully adhered to St. Augustine, in the midst of a corrupt and degenerate age.

The object of this little work is not controversial. Even were it so, it would not be possible to give an accurate delineation of this celebrated system in the short compass of a note. Will the following definition be accepted? It is cursory, and far from accurate. Yet it will probably present a sufficiently clear view of the subject to a merely general reader. Jansenism may then be said to be in doctrine the Calvinism, and in practice the Methodism of the Romish church.

Both the Genevese reformer and the Bishop of Ypres derived their sentiments from the same source. Both ascribed their system to St. Austin; though each adopted it under different modifications. Again, both the disciples of Jansenius, and the most strict orders amongst modern dissenters, used to be distinguished for the complete renunciation of the world, under its three grand branches, as described

by St. John, the lust of the flesh, the lust of the eyes, and the pride of life. Both have been remarked for being in prayer, in watchings, and in fastings oft. In many respects indeed the comparison does not apply.

Having spent six years together in close study, M. de St. Cyran and Jansenius separated. The latter returned to Louvain; the former established himself at Paris. After an interval of some years, Jansenius was elected to the see of Ypres, of which he was seventh bishop.

M. de St. Cyran meanwhile gained an extensive reputation at Paris. His mortified air, and humble garb, heightened the effect produced by the sanctity of his countenance, the holiness of his demeanour, and his native dignity of manner. He was especially eminent for that force of character by which men of strong minds silently but certainly govern those of weak ones. His appearance no sooner arrested the eye, than his character began to gain a powerful but irresistible ascendancy over the mind and heart. Every one felt the strength of this influence, and the conscience of each bore witness that it came from God. Holy, wise, and strictly sincere, none could know him and not feel the value of such an adviser. Gentle, courteous, and discreet, few could be with him without wishing to repose their confidence in so valuable a friend. On the other

hand, a perfect calmness and self-possession, a coolness, equally the result of native strength of character, and of a heart raised above sublunary things, a certain elevation of manner, the effect not less of temperament than of education, inspired even his nearest friends with a reverential deference. His firm and penetrating eye, and his majestic countenance, are adverted to by most of his biographers. Lancelot mentions this expression as peculiarly striking, even after his death. "The corpse," said he, "was so full of gravity and solemn majesty, that even his enemies must have been seized with awe on beholding it." M. de St. Cyran's deep self-knowledge gave him equal penetration in discovering, and patience in bearing with the infirmities of others. Uniting the rare talents of a most discerning, and yet a most wise and faithful director, he was eagerly resorted to on every hand as a spiritual guide.

Nor was M. de St. Cyran esteemed alone by the religious. The polite and learned equally valued his society and attainments. Cardinal Richelieu, whilst Bishop of Luçon, had known him at Poitiers. At that early period he had justly appreciated M. de St. Cyran's merits. He now introduced him at court as the most deeply learned man in Europe. His celebrity daily increased. Eight bishoprics were successively offered him. It was not however

preferment which M. de St. Cyran sought. On the contrary, he industriously shrank from popular observation; and the more fortune courted him, the more assiduously did he seek the shelter of obscurity.

Their early acquaintance had given him a thorough knowledge of the character of the minister. He received all Cardinal's Richelieu's civilities with respect, but with firmness withstood his advances. He at the same time renounced all unnecessary visits.

M. de St. Cyran retired to a remote lodging opposite the convent of the Carthusians, where his time was divided between prayer and study, acts of charity and spiritual direction. He was never to be met with at the tables of the great, nor was he visible in the streets, but on errands of piety or of mercy.

Though no more to be seen in society, the influence of M. de St. Cyran began to be sensibly felt. Effects originating in him were soon perceptible in every circle. The number of those under his direction had increased continually. The fruits of his instruction began to appear. His disciples were soon sufficiently considerable to fix the attention of the public. They were of that variety of description, that caused their influence to be felt in circles of every denomination.

In the midst of a capital distinguished for profligacy, a multitude of every class were suddenly seen to withdraw from the dissipations of the world, whilst they became doubly assiduous in every duty. Persons, pampered in luxury and self-indulgence, all at once became self-denying, abstemious, and temperate. Others, characterised by the lawless vices attendant on protracted civil wars, were in the course of a few months, distinguished for regularity, charity, humility, and gentleness. All of them became remarkable for unfeigned devotion, prayer, alms-deeds—in a word for the good fruits produced by a firm faith, working by zealous love. Persons were astonished at seeing even the manners and expression of countenance of their nearest relations wholly changed. Many, in every rank and every order of society, seemed inspired by a new influence. Religious houses, dignitaries in the church, private individuals, men of the first eminence in the faculty, the law, and the army, ministers of state, peers of the realm, princes of the blood royal; each could produce several out of their number, who truly feared and loved God; and a knowledge of the Saviour began to be diffused all around.

About this time, M. de St. Cyran became acquainted with the celebrated monastery of Port Royal. M. Zamet, Bishop of Langres, had been induced by Louisa, first wife of the Duke of Lon-

gueville, to establish a religious house in honour of the blessed Eucharist. The abbess of Port Royal, Marie Angélique Arnauld, was a lady greatly distinguished for the depth of her piety, and for her uncommon strength of mind. She had also acquired great celebrity by the astonishing reform she had recently established at Port Royal, and which she was then occupied in effecting, throughout a variety of religious houses of the same order. M. Zamet was persuaded he could not make choice of any person so well qualified to establish his new institution. The house was scarcely founded, when it was involved in numerous and unexpected difficulties, from the enmity which the Bishop of Sens entertained towards M. Zamet. M. de St. Cyran was unacquainted with either party. A small tract, said to be written by one of the new society, had been much handed about in Paris. It was entitled "*Chapelet secret du Saint Sacrement,*" and consisted chiefly of prayers or spontaneous effusions of heart, on the blessed sacrament. It was characterised by much fervent piety, whilst many passages were nevertheless expressed with an enthusiasm, and an unguarded latitude, which rendered them susceptible of a malicious construction. This little work was in reality a private meditation, surreptitiously obtained from its author. M. de Sens most vehemently declared himself against it, and endeavoured in a little

pamphlet which he published, to hold it up to the ridicule of the public. M. de St. Cyran had indeed perceived the unguarded expressions in the "Chapelet secret," but he also appreciated the deep piety which breathed through the whole. Seeing that piety itself was attacked, he wrote a very able defence, which completely decided the public mind in favour of the work so much patronised by M. de Langres. The bishop was much pleased with this defence. He introduced himself to its author, and the acquaintance, thus casually begun, soon improved into a high veneration and esteem. M. Zamet was soon after appointed to a post out of Paris. He requested M. de St. Cyran to direct the new institution in his absence. Other difficulties however arose, and a short time after, M. de Zamet's *Institut de St. Sacrement* was dropped. The nuns returned to Port Royal. They did not fail to speak of M. de St. Cyran's extraordinary merit. During his residence at Paris also, he had formed an intimacy with M. Arnauld d'Andilly, eldest brother to the abbess of Port Royal. He introduced M. de St. Cyran personally to his sister, the Rev. Mère Marie Angélique.

Such was the origin of M. de St. Cyran's acquaintance with Port Royal. He was soon after instituted director of that monastery, subsequently so distinguished for talent, learning, and piety, and

so cruelly persecuted, as the head-quarters of the reputed Jansenists.

At this period the recent reform at Port Royal was the theme of general admiration, and both M. de St. Cyran and his followers appeared to grow in favour with GOD and man.

The calm was not, however, of long duration. The announcement that Jansenius intended to publish a translation of St. Austin, with an ample commentary, aroused the animosity of his opponents. This celebrated work occupied its venerable author twenty years; and on the very day of its completion he was seized with the plague, and expired.

The Jesuits had long entertained a secret enmity against the bishop of Ypres. Many years before, a contest had taken place between the Jesuits and the university of Louvain. Jansenius, from his office in the university, was deputed to plead in its behalf, and proved successful. It is said the Jesuits never forgave him. In their enmity to Jansenius they soon included M. de St. Cyran, his early friend.

The dislike of the Jesuits was also fomented by the opposition of their theological sentiments. The Jesuits did not agree with the disciples of St. Austin in the views which they held respecting the doctrines of grace. Moreover, M. de St. Cyran was charged with having inculcated, that a mere absti-



nence from outward sin, from the dread of divine vengeance, was by no means a proof of genuine conversion. A deep sorrow for sin, arising from a genuine love of GOD, and a heartfelt grief for having offended Him, were, he insisted, indispensably necessary to a truly evangelical repentance.

This the Jesuits observed was a heresy of the first magnitude. The writings of several of their doctors had demonstrated the love of GOD to be superfluous. Cardinal Richelieu, when bishop of Luçon, had written a catechism for the use of his diocese. This catechism maintained the same doctrines. Father Seguenot too, of the Oratoire, had recently been imprisoned in the Bastille, for asserting the love of GOD to be indispensably essential. Nor was this the only heresy alleged against M. de St. Cyrán. He was accused of having asserted that the priest cannot in fact absolve from sin. He was said to have declared, that absolution and remission of sins belong to GOD alone. He indeed allowed that a competent discernment of spirits, was a grace conferred by the sacrament of ordination. He believed, therefore, that where the priest was truly faithful to the grace imparted—and only when he was so—he might (where an evangelical repentance and faith were evidenced by corresponding fruits) pronounce an absolution truly declaratory of the will of GOD. Otherwise

and of itself, he believed it could not avail an impenitent sinner, to procure absolution from an unconscientious priest. This heresy was esteemed of equal magnitude with the preceding.

The enmity which the Jesuits exhibited against M. de St. Cyran, was by no means attributed wholly to theological doctrines. Many ascribed a great part, if not the whole of their apparent religious zeal, to literary jealousy, and to personal pique.

The religious writers amongst the Jesuits had long been esteemed as bearing a decided pre-eminence. Several works had, however, lately appeared, which divided the public opinion. Although anonymous, they were soon traced to Port Royal. Others succeeded, equally distinguished for profound erudition, fervent piety, and classic elegance of style. A great sensation was produced on the mind of the public. "*Ils sont marqués au coin de Port Royal*"—They are struck at the mint of Port Royal," became the fashionable phrase of literary or religious commendation. Nor was their eulogy confined to empty popular applause. It was soon observed, that the diffusion of these publications was attended with corresponding fruits. Men began everywhere to turn to GOD. Many of the blasphemous, rapacious, and voluptuous, became holy, just, and temperate. Several, whose lives had caused a public scandal,

became eminent examples of devoted piety. It was remarked, that whilst the works of the Jesuits were clothed with scholastic wisdom, those of the Port Royalists seemed accompanied with divine power. The perusal of the former furnished matter for conversation; that of the latter terminated frequently in deep compunction and solid conversion.

The Port Royalists arose indeed at a time unfortunate for the Jesuits. The excellent authors which their society had produced were gone, and they had not been succeeded by others of equal piety and wisdom. Their places were indeed filled by men of learning; but that learning was unfortunately exercised at this time chiefly in the subtilties of casuistic divinity. The main object of this society was to extend the power of the Romish see. It was founded by Ignatius de Loyola, just at the very time when Luther began his reform; and whilst the latter, beholding the deep corruptions of the church, endeavoured to shake the papal domination to its very foundation; the former who had in the same church first tasted the goodness of GOD, was laying the foundations of a society, whose chief object was to strengthen its power and extend its influence. The company founded by Ignatius had, in the space of a century, sensibly degenerated in piety. Their object was still the same; but the means they took to accomplish it were not so pure. Their learning

and talents had obtained for them a high rank in public esteem, which the regularity of their lives enabled them to preserve. Their numerous seminaries for the education of youth; and their filling up the posts of confessors to all the great families, gave them a very powerful influence. This influence it was their grand aim to preserve and extend. To this end it became necessary to frame a system of morality, which should in fact be so lax, as to give no offence to the multitude who were resolved to continue in sin; whilst on the other hand, it skilfully maintained that appearance of sanctity which would save their reputation with the truly pious. Such was the origin of that famous system of casuistic divinity, which was afterwards so fully exposed, and so ably refuted in Pascal's inimitable *Lettres Provinciales*.\* Almost all the best writers amongst the Jesuits were at this time engaged in defending the subtilities of casuistic divinity. It was perceived that their works were rather distinguished for elaborate sophistry, than for solid and valuable truths. Nay, in some of them, it was but too obvious, that the main object of the writer was to sanction immorality, and to disarm even natural conscience of its

\* The reader is referred to the edition of *Lettres Provinciales* with Wendrock's notes, especially *Lettre 5, sur la Probabilité*; *Lettre 6, Artifices pour éluder les Conciles*; *Lettre 7, sur la Méthode de diriger l'Intention*; *Lettres sur l'Homicide, 13 et 14.*

sting. The disciples of St. Austin exposed these fallacies. The Society of Jesuits had been sufficiently distinguished for men both of exalted piety and profound learning. It is then to be regretted, that the whole body thought themselves involved by the just censure of a few unworthy individuals.

Another cause is likewise mentioned as having greatly contributed to incense the Jesuits against the new evangelical movement.

There were many persons of rank and fortune amongst M. de St. Cyran's friends, several of whom had numerous families. They consulted with M. de St. Cyran respecting their education, wishing to unite a liberal and extensive plan of instruction, with an enlightened piety, and well-grounded Christian education. They were desirous to combine that public education, which would capacitate them for an enlarged sphere of patriotic usefulness, with those guarded and strict habits, which might preserve an uncontaminated innocence of mind.

A number of little schools were, in consequence, instituted under M. de St. Cyran's inspection. A vast and luminous system of instruction was digested. Men of the first piety and learning were invited to accept the office of instructors. Nicole, Lancelot, and Fontaine, taught in these seminaries. The great Arnauld and Saci employed their pens in their service. These schools were under the direction

of Port Royal. The Port Royal Greek and Latin Grammars, the Greek Primitives, and the Elements of Logic and Geometry soon made their appearance. In a short time they were not only to be found in every school in France, but they were diffused throughout all Europe.

The reputation of these schools very soon engrossed the public esteem. The seminaries of the Jesuits had long enjoyed a deserved celebrity. On them hitherto had almost exclusively devolved the education of the higher classes. They now felt considerable mortification at seeing themselves rivalled, if not far excelled by the recent establishments of Port Royal.

With so many grounds of dislike, it is scarcely to be wondered at that the Jesuits felt piqued, and that they were little disposed to think well of their rivals. Even a truly pious individual would find a large portion of grace necessary to preserve Christian love under such circumstances. A body of men may profess orthodox principles, but it can never be expected that the majority should be actuated by unmixed evangelical tempers. A few deeply religious individuals may be found in perhaps all professing societies, but even as it respects them, the temptation will be found strong, where party spirit solicits, under the guise of unfeigned love of our *own* brethren. Hence even the best men may be

expected to act more consistently when they act singly, than collectively.

The Jesuits exerted every effort first to get the work of Jansenius suppressed, and afterwards to quash the little company of his disciples. The friends of M. de St. Cyran had, with his virtues, imbibed his peculiar opinions. Whilst they steadily maintained the grand doctrines of the gospel, they were also strenuous advocates for the system of grace as held by St. Augustine. They published in defence of the work of Jansenius. The Jesuits as vehemently renewed the attack. At length they appealed to Rome, hoping finally to crush a system, which has always had the most spiritual and pious on its side; and which, in this instance, had the most learned and the most devoted body of men then extant, among its professors.

Such was the beginning of a contest, which in its progress levelled Port Royal with the ground. Nor did those who aimed the blow, themselves escape its recoil. Port Royal indeed was annihilated; but the tide of public opinion was turned against its cruel and relentless oppressors. They had calumniated those who had been raised up of God to revive the doctrines of grace; but those calumnies had provoked the "*Lettres Provinciales*," which rendered them the object of ridicule and contempt to Europe. They had successfully wielded the arm of secular

and ecclesiastical authority to the destruction of the Port Royalists; but they were recompensed with that abhorrence and execration, which attends those who are supposed to have used the mask of sanctity for the gratification of private interest and personal malice. It is more than probable that during this period, were sown those seeds which afterwards matured in the suppression of the order of Jesuits. So terminated a contest, which originated in an important difference of sentiment, on a point, which seems to have divided the opinions of mankind in every age; and will perhaps continue to do so to the end of the dispensation.

This controversy soon engaged the attention of all France. Nor was the active part in it long confined to ecclesiastics only.

It has been before observed, that Cardinal Richelieu, when Bishop of Luçon, had some acquaintance with M. de St. Cyran. He respected his piety, for he had then no projects with which it could interfere. He admired his talents, for they were not called forth in competition with his own. And knowing the high estimation in which M. de St. Cyran was held in the church, he wished to gain him over as a powerful engine of ecclesiastical influence. With this view, the minister sought his early friend. He courted his intimacy, and offered him benefices. M. de St. Cyran was aware of his views. He treated the



Cardinal with that respect his situation demanded ; but he declined his overtures. The Cardinal's esteem was converted into dislike, which was increased on the publication of the catechism of Luçon. M. de Richelieu piqued himself on being yet more eminent as a theologian than as a politician ; and he considered it presumptuous in M. de St. Cyran to teach the necessity of the disinterested love of GOD, after he had published that it was superfluous. It was not long before M. de St. Cyran experienced the effects of his resentment.

The Cardinal was exceedingly anxious to annul the marriage of his enemy Gascon, Duke of Orleans, with his second wife Margaret, Princess of Lorraine. He had long had this project at heart. It was necessary to strengthen his influence by some powerful sanction, in order to overcome the scruples which conscience suggested to Louis XIII. He applied to the court of Rome. Both the apostolic see and the foreign universities declared, to his great disappointment, the marriage to be valid. Highly incensed, but unabashed, the Cardinal remained firm to his purpose. Far from yielding the point, the undaunted minister called a general assembly of the most celebrated amongst the regular and secular clergy in France. He proposed the question. They had not courage to brave the weight of his displeasure. An unwilling assent was extorted, and

the marriage was declared null by parliamentary edict (*arrêt de parlement*).

The vindictive temper of the minister was well known. Many of the French clergy, intimidated by his despotic power, gratuitously vindicated this iniquitous decree.

M. de St. Cyran maintained an unbroken silence. Cardinal Richelieu was very anxious to obtain the assent of so distinguished a character, who was well known to possess so extensive an influence. The strict morality of M. de St. Cyran would not bend to the will of the minister. On the other hand, his prudence prevented him from uttering a rash censure, which he knew would not only be fruitless, but would serve as a pretext for his own ruin.

The Cardinal meanwhile was resolved either to extort M. de St. Cyran's assent, or to involve him in destruction. Magnificent offers were made on the part of the minister to obtain his sanction, whilst secret emissaries were at the same time employed in proposing artful questions to him. They hoped under the pretext of religious scruples, to surprise him into a censure which would effect his ruin. Both these methods were alike ineffectual. M. de St. Cyran's silence was inviolable.

The Cardinal's enmity was thus bereft of every ostensible plea, when, most opportunely for him, the contest about Jansenius' Commentary on St. Au-

gustine arose. The pretext he had so long assiduously sought, was now spontaneously presented. The Cardinal espoused the cause of the Jesuits. No less than fifteen new accusations appeared against M. de St. Cyran.

The Cardinal declared himself ready to exercise his authority in behalf of the church. M. de St. Cyran's friends were for a time expelled from Port Royal. He was himself seized as a heretic, and immured in the dungeon of Vincennes. His house was beset on the evening of Ascension day, by two and twenty armed guards. They kept watch all night, with the hopes that some circumstance might transpire, to which a malignant interpretation might be affixed; for the Cardinal felt very anxious to fabricate a cause which might justify the detention of a man so highly respected. In this, however, he was foiled; a perfect stillness reigned within the house, which was the habitation of peace and prayer. They therefore entered the house, and went to the room of M. de St. Cyran. He was sitting in his study, meditating over a passage of St. Augustine, whose works lay open before him. The captain told him he had orders that he should immediately follow him. "Sir," replied M. de St. Cyran, calmly, "it is equally my duty and my pleasure to obey the King." So saying, he stepped into the carriage, which was immediately surrounded by a

company of archers. They took the road to Vincennes. As they were crossing the forest in which the fortress was situated, they met M. d'Andilly, who was going to his country-seat at Pomponne. The guards who attended M. de St. Cyran, had received orders to turn back the facings of their regimentals, so as to excite no suspicion. M. d'Andilly, astonished to see his friend so numerously attended, rode up to the side of the carriage, and cheerfully said, "Where can you be travelling with such an escort of servants?" M. de St. Cyran replied with a smile, "You should rather ask them where I am travelling to. They lead me—not I them. However, my dear friend," pursued he, seriously, "I consider myself, and trust all my dear friends will consider me, as the prisoner rather of GOD than of men." M. d'Andilly happened to have in his hand the Confessions of St. Austin. He gave it to his friend, saying, "You first taught me the worth of this book; I am glad I can restore it to you at a time when it can be of as much value to you, as the gift of it was to me." They then embraced as friends who expect to see each other's face no more, till the morn of the resurrection of the just. M. de St. Cyran pursued his journey. His imprisonment took place on the 14th of May, 1638. In this instance Cardinal Richelieu eminently justified the character he gave of himself. Speaking to the Marquis de la

Vieuville, he once said, "*Je n'ose rien entreprendre sans y avoir bien pensé, mais quand une fois j'ai pris ma résolution, je vais à mon but, je renverse tout, je fauche tout, et ensuite je couvre tout de ma soutane rouge.*"

M. de St. Cyran suffered much at Vincennes. His books, papers, pens, and ink, were for a considerable time withheld from him. He was not only prevented from seeing his friends, but, by the avarice of his jailer, was frequently destitute of an adequate supply of food. The dungeon in which he was immured was damp, and exposed to all the inclemencies of the seasons. Nor had he to contend alone with outward sufferings. He had not only to encounter foes without, but likewise fightings within. Whilst worldly men only suffer from the privation of worldly comforts, the true servant of GOD is chiefly cast down by a fear lest he should in any degree betray his master's cause, by not walking worthy of his vocation.

The first thing M. de St. Cyran did on entering his dungeon, was to throw himself on his knees, and to beseech his LORD to give him the grace to profit by it. He implored Him to accept both his soul and body as a living sacrifice, wholly devoted to His service; and he entreated Him so to direct his heart that he might, from his inmost soul, have no other will than His.

Nevertheless, the LORD saw fit, at first, to try

His highly favoured servant, by withdrawing from him all sensible perception of spiritual comfort. He might truly be said to accompany his Divine Master in the garden. His soul was troubled and sore amazed. All joyful sense of the divine presence left him: grievous temptations assailed him on all sides, and the subtle enemy of his soul—the accuser of the brethren — was permitted continually to harass his heart by accusations, best suited to the tenderness of his conscience.

GOD knows the souls that are His. And when He sees fit to prove them, He can suit those trials to probe the very inmost heart, and to try the very ground of the soul, in a manner which no other can. All that man can inflict upon us is merely external, and is therefore comparatively light. But when the Father of Spirits searches the heart, as with candles, when the Messenger of the Covenant comes as a refiner's fire, who shall stand the day of His appearing, or who shall not shrink under that word which is as a two-edged sword? Then indeed it is felt to be a discerner of the thoughts and intents of the heart, and to divide between the joints and marrow, anatomising the very soul and spirit.

During the first fortnight of his imprisonment, the LORD permitted His faithful servant to be deeply exercised, that the trial of his faith, more precious than that of gold, though it be tried with fire, might

be found to the praise, and honour, and glory of GOD, at the appearing of JESUS CHRIST. A deep sense of his own utter unworthiness humbled him to the dust; and the awful judgments of GOD seemed impending over him. He was indeed traversing the valley of the shadow of death. Even the Scriptures failed to give him comfort. Every passage which was presented to his mind, seemed not applied by the Spirit of GOD, but wrested by the powers of darkness to his farther perplexity. All the curses of GOD appeared levelled against him; nor was he enabled to rely with joyous faith on any promise. It appeared that he who was to lead so many souls to GOD, was appointed to undergo the same trials as St. Peter; and Satan was permitted to sift both these eminent servants of the LORD as wheat. It was indeed the hour and the power of darkness.

Still, however, though deeply tried, his faith failed not. He could appeal to the LORD that he had kept his integrity; he could say, with Job, "Thou LORD knowest the way that I take; when Thou hast tried me, I shall come forth as gold." He endeavoured to follow the counsel of the LORD which is given us by the prophet Isaiah — "Who is among you that feareth the LORD, that obeyeth the voice of His servant, that walketh in darkness and hath no light? let him trust in the name of the LORD, and stay upon his GOD." He therefore

steadily walked in His precepts, waiting for His re-appearing. This state of desolation did not continue long. His faith having been tried, the LORD again manifested Himself unto him, and His Blessed Spirit returned into his heart as the Comforter. He had been spending some time in prayer, when these words, from the 119th Psalm, were powerfully applied to his soul, "Princes have persecuted me without a cause, but my heart stood in awe of Thy word." The whole of the 9th Psalm too was immediately after presented to him with a degree of light and unction which he had never before experienced. He was instantly enabled to feel joy and peace in believing, to suffer long, seeking not his own, and not being provoked, to bear all things, to hope all things, and to endure all things. And trying the spirit by its fruits, he knew it to be of GOD. From that hour, M. de St. Cyran experienced uninterrupted peace. "The joy of the LORD was his strength," and during the whole of his imprisonment he was enabled to "rejoice evermore, to pray without ceasing, and in everything to give thanks."

As soon as his books were restored, he resumed his studies. His hours were divided between prayer, study, and acts of charity. Some of his most valuable works were composed whilst in the fortress of Vincennes. To his charity, also, many amongst his



guards and fellow-prisoners were indebted, not only for a supply of temporal necessities, but, under GOD, for the salvation of their souls. The governor of the fortress himself became a converted character, and those committed to his charge soon felt the good fruits of his piety.

M. de St. Cyran's charity was fervent and genuine. It not only consulted the necessities, but the feelings of others. It was the custom at Vincennes, that all the prisoners should attend mass once a day. He observed that several of them, amongst whom were two or three persons of distinction, were very thinly clad. M. de St. Cyran immediately packed up some of his books, and sent them with a letter to a lady of his acquaintance in Paris, requesting her to sell the books, and with the money to buy a supply of clothing for the prisoners; "I will also thank you, madam," continued he, "to buy some clothes for the Baron and Baroness de Beau-soleil. Pray let the cloth be fine and good, such as suits their rank. I do not know what is proper, but I think I have somewhere heard, that gentlemen and ladies of their condition cannot appear without gold lace for the men, and black lace for the women. If so, pray get the best, and, in short, let all be done modestly, but yet sufficiently handsomely, that in looking at each other, they may, for a few minutes at least, forget that they are captives."

To this letter the lady returned a remonstrance, observing that this money economised might be better employed, and more consistently with his ecclesiastical character. To this he answered, "I do not believe that the LORD who commands me to 'render unto Cæsar the things which are Cæsar's,' will account me a bad steward for giving modestly to each according to that rank in which He placed them. The deepest rivers cause the least noise, and the most enlightened piety is generally the least singular. The Christian rule is, to do as we would be done by; and if you ask me how we should act towards ourselves in expenses which custom alone has rendered necessary, I shall answer, *Never lavish upon your rank what it only allows; and never refuse to it what it indispensably exacts.* The violator of the first rule is a bad steward, the violator of the second wants that Christian humility which makes the true child of GOD submit for His sake, to the powers and ordinances that be. Now the rule which decides what we should allow to ourselves, regulates also what we should give to others: for we are to love our neighbour as ourselves; and, therefore, the degree in which we are to consult our own rank, is that also in which we are to regard his." The lady immediately bought the things. They were conveyed into the prisoners' apartments, who never suspected whence they came. They only observed

that M. de St. Cyran himself was destitute of those comforts, and concluded that his having been alone forgotten, was a judgment upon him for his heresy.

The beneficial influence, however, of M. de St. Cyran was not bounded by the narrow limits of his prison walls. From the gloom of his dungeon a light arose, whose beams extended to the remotest parts of France.

Schools were constantly being established on the plan he had traced. He could, indeed, no longer personally inspect them; yet, through the medium of correspondence, they were still carried on under his auspices.

A constant epistolary communication on religious subjects was also maintained between him and his friends. The unreserved devotion and enlightened piety that breathed in every line of his letters, added to their love and veneration. The profound learning which furnished his ideas; the luminous perspicuity with which they were arranged; and the animated eloquence with which they were expressed, filled them with admiration. Of his exhortations it might be truly said, in the language of Solomon, that they were as "apples of gold, in pictures of silver."

M. de St. Cyran's letters were handed about amongst his disciples as sacred treasures. Every line of his writing they honoured with the sanctity

of a relic ; whilst it also united with it the charm and zest of novelty. They viewed each with a tender reverence, considering it as perhaps the last gift of a friend who will be seen no more. Each letter, at the same time, possessed the advantage of being adapted to the exigency of the moment, and of being the advice of a friend, who, though not visible, was yet at hand. The number of M. de St. Cyran's disciples increased, whilst at Vincennes, with accelerated progression. Some of them were afterwards eminent as the champions of the doctrines of grace. Of this number was the great Arnauld. Few, however, comparatively speaking, engaged in controversy. Most of them purposely avoided any conversation on the contested points. All meanwhile were distinguished for righteousness of life, and sanctity of manners. Their devotion was eminent, their patience under persecution invincible, and the charity of some amongst them so profuse, as to heal whole provinces of the wounds and desolations of a bloody civil war. As a body they eminently shone forth as bright and burning lights, in the midst of a crooked and perverse generation.

Nor were these things doubtful ; such genuine fruits of piety could not be called in question by their very enemies. These good works were not wrought in a corner. The disciples of St. Cyran were not confined to the seclusion of Port Royal.

This monastery was, indeed, in constant correspondence with him, and it was also through the medium of Port Royal, that his influence was chiefly diffused; but though beginning at that abbey, it extended itself throughout all France. Persons of the first rank, and filling the highest political situations, persons not only at the foot of the throne, but on the throne itself, gloried in following him, even as he followed CHRIST.

The imprisonment of M. de St. Cyran, had long occasioned great indignation amongst well disposed persons. John de Wert, the General of the Spanish army, happened to be a prisoner of war on parole, during the detention of M. de St. Cyran. Whilst he stayed at Paris, the Cardinal de Richelieu gave a superb ballet, to which he invited this Spanish nobleman; and every expense was lavished upon the decorations, which could contribute to give the foreigner a high idea of French magnificence. The Cardinal retained his noble guest next to him, during the whole of the performance, which he beheld in perfect silence; at which M. de Richelieu not a little chagrined, asked him, "What he considered as the most marvellous spectacle he had ever seen?" John de Wert immediately replied, "That of all the wonders he had ever seen, none had so much astonished him, as to see, in the dominions of *his very Christian*

*Majesty*, bishops amusing themselves at theatres, whilst saints languished in prisons.”

M. de St. Cyran endured five years' imprisonment. At length, Cardinal Richelieu expired. On the 4th of December, 1642, at the age of fifty-eight, this minister, from the plenitude of despotic power on earth, was cited to appear before his final judge in Heaven. The friends of M. de Hauranne observed, that the day on which he departed, was that of the festival of St. Cyran.

This event was soon succeeded by M. de St. Cyran's release; but he never recovered his health. He had often deprived himself of both fire and clothing to relieve his fellow prisoners; and his constitution was so broken by the hardships he had undergone, that he survived his enlargement only a few months.

M. de St. Cyran quitted Vincennes on Friday, the 6th of February, 1643, during the week of the Purification. This he often mentioned with pleasure. He was willing to consider it as a sign that he had been heard in the prayer which he continually offered up, that he might not be released from prison till this affliction had wrought its perfect work in the purification of his soul. His friend M. d'Andilly, came in his carriage to take him from Vincennes. No captive had ever received such demonstrations of esteem. His guards and fellow-prisoners threw

themselves at his feet, to implore his parting benediction, and they mingled tears of joy at his release, with those of sorrow for his departure. His guards especially mourned his loss; and all the garrison wishing to show their respect, spontaneously arranged themselves in two rows to let him walk out, to the sound of fifes and drums, and discharges of musketry. It was afterwards found, that several of the prisoners, won by his piety, had taken notes of many of his actions and sayings, from which they had derived peculiar edification. On this occasion, M. Lancelot makes the following observations: "We often wished that M. de St. Cyran could have had a person continually with him to note down all his actions, and to portray all his holy discourses, his eminent virtues, and even the eloquence of his silence, which has so often spoken to our hearts. GOD, however, no doubt for wise purposes, has not permitted it." Perhaps indeed, it might not be so easily done. The most eminent graces, like the deepest rivers, generally pursue a silent course. They possess, in degree, the peace and immutability of their Divine author. It is immediately felt in its effects, though it cannot be described in its source. It is that powerful and constant effusion of the Spirit of GOD, which transforms the heart of the new man, and continually abides therein; which does not dazzle by brilliant and remarkable actions, so much as it im-

parts a living unction and a godlike dignity to the most common ones. It produces throughout the whole soul, mind, and heart, a certain simplicity, profound peace, gentle love, and immutable calmness, that charms and elevates the heart of the observer, though he scarcely knows why. He is filled with awful reverence in contemplating the whole, whilst he is yet unable to discover anything extraordinary in each part. As to its effects, the perfection of saints on earth is, perhaps, more perceptible in what they *do not*, than in what they actually *do*.

So far as it may be said of man in his fallen state, it consists in a perfect silence of all human passions, and in a total extinction of every movement of earthly pleasures and desires. The silence of the man of GOD differs from the tumult of the world, as the still expanse of the ocean differs from, and yet exceeds in sublimity, a roaring summer torrent, which lays waste all in its way, and disappears for ever. It consists in that spotless holiness which is best comprehended when we contrast with it our own disorder and impurity. It is a participation on earth of the happiness of the blessed in heaven. It is the beginning of that ineffable union with GOD, which, though begun on earth, can only be consummated in heaven. Happy, indeed, are those to whom it has pleased the Lord to exhibit such models of



virtue. "Yea, rather more blessed are those, that hearing, keep their sayings!"

A few months after his release, M. de St. Cyran was seized with apoplexy. He was at the same time reduced by the effects of a surgical operation. Owing to the unskilfulness of some of his attendants, his sufferings were extreme. Yet no unkind reflection escaped his lips. "What the LORD has *permitted*, we must receive with the same submission," observed he, "as what he has *appointed*; blessed be the name of the LORD." In the intervals, between the lethargy and high delirium, from which he alternately suffered, he spoke much to the edification and comfort of the few friends whom the sudden nature of his malady had permitted to be sent for. After a few hours' illness, he expired in perfect peace, in the arms of his assistant and friend, M. Singlin. He died on the 11th of October, 1643, aged sixty-two years.\*

\* His disciples thus portray his character. It appears coloured by the warmth of Christian love, and yet painted with the most exact Christian truth. It is inserted, notwithstanding its length, on account of the useful instruction it conveys. "M. de St. Cyran was a saint indeed. It had pleased God to bestow upon him a rich assemblage of those qualities which are generally met with separately. Called to the sacred functions of the priesthood by men, he was sanctified for it by a large measure of the Holy Spirit of God; and he appeared truly fitted to the rank of those chosen servants, whom the LORD himself has called out to be as lights to the world. Of him it might eminently be said, that he offered no false fire upon the altar. His light, indeed, shone before men with a clear and

By his followers, M. de St. Cyran was revered as a saint. Numbers of persons crowded to see his

steady brightness, illuminating and diffusing a vital heat in the church of God. But the flame was kindled from heaven, and its brilliancy arose from the fervour of his love, even more than from the superiority of his understanding. 'Unde ardet unde lucet.' He drew every sentiment and every principle, from the inexhaustible and rich mine of Scripture. Nor did he merely hear much, and read much of Scripture, but, above all, he prayed much, and meditated much over it. Diligently comparing Scripture with Scripture, his mind became enlightened with divine truth; and meditating and praying over every part, his heart became kindled with divine love. He studied each passage till he clearly understood its sense; he dwelt upon each, till he was thoroughly penetrated by its force; he thought that he but half knew what he only knew with his understanding; and he therefore studied as every Christian ought to do, that is, both with the head and with the heart; letting light and heat increase with an equal progression, and mutually assist each other. Christianity is, in an eminent manner, the science of the heart; and he who does not receive it into his heart, studies it to very little purpose. And, whereas, in all other studies, informing the understanding is the principal; in Christianity it only forms the subordinate part. Nor is the science of the head of any other use, but as it enables men to distinguish the workings of their own imaginations, from the genuine operation of the Spirit of God. Hence he not only studied, but sought to nourish his soul with Scripture; knowing that it is said of CHRIST's words, that they are spirit and they are life; and that till they are experienced to be so, the soul remains dead in trespasses and sins. Nor did he rest in the letter of Scripture. He knew that the reason why they are to be searched, is, because they are they which testify of CHRIST; and he knew that the Spirit of God can alone take of the things of CHRIST, and show them unto us; for no man can, in truth, call CHRIST, LORD, but by the Holy Spirit. Hence, from reading *of* CHRIST, he went *to* CHRIST; and, from being *with* CHRIST, he went forth amongst men *for* CHRIST. He knew one thing was needful, even to know the only true GOD and JESUS CHRIST whom He hath sent. Ho

corpse, and to preserve some of his relics. The peace of GOD, says Lancelot, was sensibly felt in the

therefore sought Him in faith, and with his whole heart, and seeking Him, found Him. He knew that it was by looking to Him only, that the ends of the earth can be saved ; he therefore looked at Him continually, who was the *Author*, and whom he knew must be the *Finisher*, of his faith ; and he considered Him continually, who set us an example that we should *tread in His steps*. Thus he sought wisdom, and GOD gave it him. He sought it at first with prayers and tears, and renewed supplication, when he sought it to save his soul : and when he had found peace with GOD, he pursued it with equal earnestness, though with renewed confidence, that he might, by a farther increase, abundantly glorify that GOD whose mercies He had experienced. He was far from the awful delusion of those selfish professors, who seek the salvation of their own souls independently of a disinterested love of GOD. Hence he did not rest in a half conversion. The love of GOD was truly shed abroad in his heart ; CHRIST really dwelt in his heart by faith ; and if he enlightened the church, it was chiefly owing to the singleness of his eye that his mind was so full of light. One thing he had desired of the LORD, that he might dwell in the house of the LORD for ever, and his divine master gave to him three things ; He blessed him with abundant faith, and abundant hope, but, above all, with superabundant love. He waited on thee, O LORD, in the sanctuary of his heart, and Thou taughtest him unutterable things. He communed with Thee in secret, and Thy power went forth with him, and Thy glory visibly rested upon him. His sound went forth throughout the land, so that the deaf heard : and Thy life manifested in his life, has, in many instances, awaked the dead in trespasses and sins ; and the voice of Thy spirit speaking through him, has bid them live to life eternal. His fruits declared the root whence they sprung. But the multitude of those he was instrumental in converting, were his chief glory. A few, indeed, of these have been known by writings, whose fame will long endure as public benefactors, not only to their own age, but to the world : many more, unheard of by men, walk before GOD, content in spreading a sweet odour in the humble walks of private life. Thus has GOD blessed this eminently

chamber of death, and the majesty of glorified immortality seemed to rest in awful solemnity on his

favoured servant with the privacy he sought ; till, at the great and awful day, when every secret of the heart shall be unveiled, they shall start from the long slumber of the tomb, and decorate with jewels the rich crown which the righteous Judge shall then give him.

“ This man of GOD entertained an exalted view of the greatness and holiness of the Christian profession. How unspeakably high, would he say, must be that holiness, of which GOD Himself made man, set us the example. How diligent should be our exertions, when the light of GOD is given to point our way ; the strength of GOD to hold our feet in life ! How exalted should be the standard of those men, who expect the GOD of purity and holiness itself to judge them ! And how confident and sure a trust should they maintain, when GOD Himself, their judge, has suffered, to purchase their immortal felicity, and to find place for exercising mercy consistently with justice ! Surely if the love of compassion drew down GOD Himself from heaven to earth, gratitude, for so unspeakable a mercy, should lead men from earthly desires, to dwell in heaven in their spirits. As the apostle Paul was, whilst he dwelt on earth, present with CHRIST in spirit, though absent in body, so M. de St. Cyran was perpetually anxious that his disciples should not merely be professing Christians, but that their conversation should really be in heaven, and that their whole heart and mind should be thoroughly cast in the gospel mould. He dreaded the curse of Ezekiel against those false prophets who build with untempered mortar, and thus raise a wall without strength, which falls at the first storm.

“ As M. de St. Cyran received the Scriptures from his heart, so he accepted them as they are, without any foreign mixture or comment of his own. Before he began to build, he had counted the cost ; and when he weighed the price, it was in the balance of the sanctuary. Hence he never sought *an easy road to heaven* ; for he knew that there is no such thing. He recommended to others the road that he himself walked in, viz. the straight road mentioned in Scripture as the highway of the kingdom. He knew that CHRIST set us an example, that we should tread in His steps, and he therefore looked

mortal remains. The concourse was so great, that it became necessary to lock up his room till the in-

to CHRIST, and to none else. He knew that CHRIST pleased not Himself, nor did he expect that the servant could find an easier path than his Master. He had no new light, whereby to accommodate the world with CHRIST; he had no new and ingenious contrivances to save men, without obliging them to take up their cross, their *daily cross*, *inward* as well as outward, and to follow their Saviour in the same narrow road which He had trodden. He had discovered no new mode of widening the narrow way; of lightening the daily cross; or of reconciling together GOD and Mammon. In this *modern science* he was profoundly ignorant. His systems were not traced on the mutable sand of human opinion; but they were engraven on the immutable rock of GOD's word. He conducted souls to GOD only by that royal highway of repentance evidenced by mortification, and faith evidenced by obedience, which all the patriarchs, saints, prophets, and martyrs, had trodden before. Nor did he ever step aside where he saw the print of their footsteps, though it were a path rough with thorns, or even dyed in blood. Whilst most professors were labouring to mitigate the rule of CHRIST, he was solely taken up in seeking that powerful help of the Holy Spirit, which renews the strength of the fainting soul, like the eagle's; and enduing her with power from on high, shall, in truth, make the most rigid practice easy. Whilst others strove to *accommodate the road to their strength*, he, *relying on GOD, sought from Him strength, adequate to the difficulties of the way.*

“Whilst M de St. Cyran avoided the errors of softening down Christianity to the low standard of general practice, he equally avoided the subtle refinements of a false and mystic imagination, which, soaring on wings of her own creating, rises into regions of speculation and fancy, widely different from those which the word of GOD marks out. He formed no system of ideal perfection, aiming at being wise above what is written. But he rather aimed with superior fidelity, to transcribe into the heart the exact representation which the word of GOD has drawn. He neither softened the practice of Christianity to suit modern effeminacy of life: nor refined her system to coincide with the modern flights of philosophy and imag-

terment. The funeral was attended by an unusually numerous assemblage of the most distinguished and

ination. His foundation of faith was CHRIST; his foundation of practice, the prophets and apostles. His heart was curbed with rigid self-denial, as he steadily walked on towards the mark of Christian, not angelic perfection. Deeply sensible of the fallen state of the human heart, and the continual need of cleansing anew in the fountain opened for sin; his heart, his life, his words, were clothed with humility; and hence he perpetually grew in the double love both of the LORD who had bought him, and of his fellow men, for whom the like precious price had been paid.

“M. de St. Cyran’s mode of conducting souls was solid and substantial. He aimed as much to cure them of a merely superficial devotion as of sin. He was aware of the thorough corruption of body, soul, and spirit; and he endeavoured to subdue each by its own weapons.

“The body he conquered by a strict, but not a rigorous discipline; the soul he convinced by grounding it in the truth; the spirit he well knew could only be renewed by faith.

“He knew that religion consists in a change which God alone can work in the heart; but he knew also, that where such a change is really wrought, it will assuredly be visible in the life. Hence he expected conviction to bear its proper fruit of confession, repentance, and mortification, just as much as faith that of good works. Hence his converts were generally solid. They were like trees bearing their fruits in due season; trees of righteousness, the planting of the LORD. Hence their piety bore the traces of a long and exercised humility, their fortitude of a firm faith, their self-denial of a heart-felt renunciation of the world, their good works of a genuine love of God. Their religion was substantial; a piety not of phrase and gesture, but of heart and life. Hence his converts show forth that it was in the school of CHRIST, and not of men, that they had been taught. When, during the tempestuous reign of Louis XIV., sweeping hurricanes and lowering tempests burst upon the Gallican church, and threatened the professing world with swift destruction; they generally stood as towers, immutable amidst the wide desolation, being at once marks

eminent personages. Almost every dignitary of the church then in Paris was there. Nobles, men of

for the vengeance of the adversary, and firm fortresses of refuge, for the shelter of weak but sincere brethren.

“ M. de St. Cyran patiently bore the reign of the proud. During a season of violence and injustice, he preserved heartfelt peace and humility. He prayed for his enemies; and his prayer was unfeigned, because his heart, deeply Christianised, in truth felt the lightness of the evils they could inflict on him, and the unutterable abyss of woe into which they were plunging themselves. Therefore his heart truly compassionated their deplorable case. The captive, from the depth of his dungeon, shed tears which GOD alone witnessed, over the awful case of his thoughtless oppressor; and his prayer for the man who loaded him with chains, parted from a pure heart, and unfeigned lips. When the disciples were commanded to forgive until seventy times seven, they said not, increase our *love*; but increase our *faith*; and our blessed LORD approves their request, by telling them that *faith* can remove mountains; for it is by faith we realise the lightness of temporal woes, and the weight of those eternal ones to which the wicked are hastening.

“ Such was M. de St. Cyran, a man originally of like passions with us, but who, by contemplating the ineffable glories of GOD in JESUS CHRIST, was gradually transformed into His image of righteousness and true holiness. In a dark age, he was a light to the church, for GOD gave him His light. In an age teeming with error, he upheld the truth, because he was himself upheld by GOD's truth. In a faithless age, he stood firm in the faith, because he leaned on GOD's faithfulness. In an age of relaxation, he was holy, because GOD vouchsafed to make him partaker of His holiness. In an age when the church was rent by division, his soul beamed with love, because the flame of GOD's love glowed in his heart.

“ When I look at the reverend father of so many holy spiritual children, whose shoe-latchets I am unworthy to loose, I could cast myself at his feet in the dust; but when I contemplate the great and merciful LORD, who alone wrought all these wonders for His servant, I must say, ‘to Him, and to Him alone, be all the honour and glory, now and for ever.’

letters, and even princes of the blood, were present. Amongst the vast concourse of his disciples at the ceremony, were particularly observed his faithful friend Lancelot, Madame de Rohan, princesse de Guimenée, and Louisa of Gonzague, the intimate friend of the Reverend Mère Angélique, and afterwards Queen of Poland.

His body was interred in Paris, at the parochial church of St. Jacques du Haut Pas. His entrails were deposited at Port Royal des Champs. An appropriate epitaph was placed over each. At the final destruction of Port Royal des Champs, the urn containing his ashes was removed to St. Jacques.\* His heart he had some years before bequeathed to his intimate friend, M. Arnauld d'Andilly.

M. de St. Cyran's private life proves him to have been a most eminently pious man. The effect he produced on his age proves him to have been a truly great one. The talents, however, in which he super-

"The Psalmist, after contemplating the beauties of the natural creation, exclaims, 'O LORD, how manifold are thy works, in wisdom hast Thou made them all!' Yet surely to a Christian eye the creation reflects as a shadow the glory of GOD; the heart of His saints alone presents a lively image of it. For whilst the one only shows forth His boundless power and His unsearchable wisdom; it belongs to the other, not only to display these attributes in a yet more perfect manner; but above all to give some faint image of the unutterable sanctity of His holiness, and riches of His love."

\* His tombstone yet remains there, where I saw it in September, 1814.



eminently excelled, were those rather calculated to obtain a powerful influence over contemporaries, than to secure a brilliant posthumous fame. These were spiritual direction and conversation. But the peculiar characteristic of M. de St. Cyran was, a firmness and strength of character, by which he not merely attracted the hearts, but gained a most powerful ascendancy over the minds of all with whom he conversed.

It has already been sufficiently observed that M. de St. Cyran was a man of extensive theological learning, and of profound research in ecclesiastical antiquity. As a writer, he held a very respectable rank. With such exalted piety and deep erudition, he could scarcely do otherwise. Nevertheless, he possibly owes his literary reputation, chiefly to the unbounded affection and veneration of his disciples. Perhaps his works might have taken a higher rank, had they not been so completely eclipsed by those of his followers. Most readers may recollect, that the "Lettres Provinciales" became the standard of the French language. Their expectations of M. de St. Cyran's works are formed from the writings of Pascal, Nicole, Arnauld, Racine, Saei, Tillemont, Le Nain, St. Beuve, Lancelot, d'Andilly, Hermant, St. Marthe, Du Fossé, Fontaine, Quesnel, St. Amour, &c. Accustomed to the splendour of these great lights of the Port Royal School, and habituated to the classic

elegance with which their erudition and piety is clothed—the world, naturally though perhaps unreasonably, expects to meet these excellencies united in a transcendent degree, in the writings of the man who formed such disciples.

Only one or two of M. de St. Cyran's works are now generally read. Those most likely to profit persons who seek rather to grow in piety, than to enter into the controversies of the times, are as follows, "Lettres Spirituelles," reprinted at Lyons, 1679, in 3 vols. 12mo. Another volume, containing little tracts, has since been added. They are chiefly brief explanations of Christian doctrine, and thoughts on Christian poverty. A pseudonymous publication in folio, under the name of *Petrus Aurelius*, has been generally attributed to M. de St. Cyran. Others have considered it as a joint production of himself and his nephew, M. de Barcos. This work obtained in its day a high reputation, and a very extensive celebrity. The clergy of France published an edition, at their own expense, in 1642.

In the eye of the world, the greatest glory of M. de St. Cyran is doubtless this: he was the founder of the wide celebrity of Port Royal, and he had both the Arnaulds, the Le Maitres, Nicole, and Pascal, for his disciples. His greatest glory in the sight of Christians is, that he was the blessed instrument of leading such an innumerable

company (whose names are, with his own, inscribed in heaven,) to that experimental knowledge of the only true GOD, and of JESUS CHRIST our LORD, which is life eternal.\*

\* M. de St. Cyran and the Port Royalists evidently held very much more modified views of the doctrines which are called Calvinistic than Jansenius and his avowed followers.—ED.

PRELIMINARY SKETCH  
OF  
CORNELIUS JANSENIUS.

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CORNELIUS JANSENIUS, Bishop of Ypres, was a native of the village of Acquoy, near Leerdam, a small town in Holland. He was born on the 28th of October, 1585: his father's name was John Otto. Both his parents were zealous Roman Catholics. He first studied at Utrecht, and afterwards at the university of Louvain, where he soon became the first student. It was here he first received the appellation of Jansen, or the son of John. It was afterwards Latinized—according to the custom then prevalent amongst authors—and he has ever since been known by the name of Jansenius.

His constitution, naturally weak, suffered by unremitting study. The physicians recommended a tour through France. Jansenius went to Paris in 1604. There he formed a close intimacy with M.

du Vergier de Hauranne, afterwards the celebrated Abbé de St. Cyran. Both had studied at Louvain. Abelli and Leydecker describe them as contemporaries there; and Dupin represents them as studying theology together, under Fromond. Dom Lancelot, however, asserts that Jansenius, who was four years younger than M. du Vergier, immediately succeeded him at the University, and dates their personal acquaintance as having commenced at Paris. However this may be, they soon became closely united. They studied together Greek, Hebrew, and Philosophy; nor was it long before they acquired a high reputation for their theological learning.

The health of Jansenius still continuing indifferent, his friend proposed to him to quit Paris, and become an inmate of his house at Bayonne. Here they remained together six years. M. de Hauranne was chosen canon of the cathedral, and Jansenius was appointed head master of the college, newly established in that city. Their leisure hours were dedicated to the study of the Fathers. On the works of St. Austin, they bestowed an especial degree of labour and attention. In the pages of this great luminary of the church, they soon either saw, or else fancied they saw, the doctrine of inamissible grace, which became identified with their subsequent system. They imagined themselves arranging into one harmonious and well-combined fabric, senti-

ments scattered throughout the pages of the venerable bishop of Hippo; whilst they were, in fact, organising that system, afterwards so distinguished by the name of Jansenism. A system which, when published, was denounced to the church as heretical. Nor did it only stigmatise the name of Jansenius, with the odious appellation of Heresiarch; but it likewise subjected his friends to a long series of cruel persecutions.

The studies of M. de St. Cyran and his friend, were indefatigable. Madame de Hauranne, who kept her son's house, often interposed. "I am really afraid, my dear son," she would say, "you will kill your good Fleming with so much hard study."

At the expiration of six years, they went again to Paris, where they continued together a short time; Jansenius, in 1617, returning to Louvain. Two years afterwards he obtained a doctor's diploma. He was invested, also, with the direction of the college of St. Pulcheria.\* It was completed under his inspection, and the regulations were instituted by

\* This college is now appropriated to a school, which is regulated in a manner which does equal honour to the piety and information of its conductor, Madame Parideans. In the midst of the large gardens of this excellent Institution, which overlook the gardens of various monasteries, and whose views terminate at the wooded walks on the ramparts of Louvain, is a sort of summer-house, called the tower of Jansenius, where he is said to have composed most of his works. It is now, 1815, used as a gardener's tool and seed house.

him. In the course of the year 1624 and 1625, he was twice deputed by the university to the Spanish court. The object of these deputations was to oppose the Jesuits. They had attempted to establish professorships of their own at Louvain, which should have the power of conferring degrees, valid in the university. The college of Louvain succeeded in repressing their encroachments, and the Jesuits never forgave Jansenius.

About this period, the reputation of Jansenius began to be diffused throughout Europe. He published several theological works. They were laborious, and exhibited an uncommon depth both of piety and learning; and were consequently highly esteemed.

One of these works, entitled "Mars Gallicus," gave mortal offence to Cardinal Richelieu. At the King of Spain's request, he had drawn a parallel between the state of the church in France and in Spain. The result was decidedly in favour of the latter. This work appeared at the most unfortunate moment. It was just then suspected, that Cardinal Richelieu wished to erect France into a patriarchate, and to become himself the patriarch. Perhaps at no other juncture could it have been so unwelcome. And some have thought it was principally this circumstance, which laid the foundation of that unrelenting animosity with which Cardinal

Richelieu afterwards persecuted the followers of Jansenius.

The reputation of Jansenius increased rapidly. His learning had obtained for him the chancellorship of the university of Louvain. Bishoprics were often designed for him, but the influence of the Jesuits always prevented their being bestowed. At length his piety and extraordinary merits prevailed; and in spite of all their cabals, the bishopric of Ypres was conferred upon him, to which he was consecrated on the 28th of October, 1636.

Scarcely was Jansenius seated in the episcopal chair, when the influence of his superior merits was felt. His piety, his humility, his assiduity, his self-denial, and his learning, were topics of universal observation. His erudition, indeed, had long obtained celebrity, but men forgot to notice his Christian virtues, till he was placed in a situation, where themselves became partakers in their beneficial influence.

The day he devoted to acts of charity, religious instruction, and visitations of his diocese. The night he dedicated, as he was wont, to prayer and study. Even whilst at Bayonne, he seldom went to bed. A large old-fashioned chair, fitted up with cushions and a writing-desk, was long exhibited at M. de St. Cyran's, as the study of Jansenius. In this chair he was accustomed to read, to write, and to sleep. He usually passed the night in it. When



overtaken by fatigue, he leaned back, dozed for a short time, and then resumed his studies. He scarcely ever slept more than four hours out of the twenty-four.

Jansenius was a man of remarkably abstemious and ascetic habits. Grace had entirely subdued his naturally warm temper, and had converted the impetuosity of a lion, into the patience and gentleness of a lamb. He was a man of primitive integrity, fervent faith, and of solid understanding. His learning was not inferior to that of the great doctors of the Christian church; and his piety was worthy of a true successor of the apostles. Yet the quality for which he was peculiarly distinguished, was Christian watchfulness and circumspection. His piety attained to its uncommon growth and depth, not so much from any superior brightness of divine illumination, as by his peculiar assiduity, in strictly attending to the light he had.

Whilst at Bayonne, both himself and M. de St. Cyran, had been particularly struck with the character of Abraham. This great patriarch had neither the advantages of the Christian, nor even of the Mosaic institution. The command he received from the LORD was, "Walk before me, and be thou perfect." Abraham obeyed the command, and became the father of the faithful, and the friend of GOD. Owing to a contemplation of this passage, both M.

de St. Cyran and Jansenius were peculiarly attentive, at all times, to entertain a sense of the divine presence, and to walk as before GOD. The immense plentitude of spiritual riches, which afterwards distinguished these great men, was evidently acquired by a constant watchfulness over their own spirits, and self-denial in what are termed little things.

The charities of Jansenius were extensive, but discriminating. His measure and mode of assisting his flock, united an episcopal munificence with Christian humility, simplicity, and love. He never seemed fatigued with serving the poor.

Jansenius was no sooner elevated to the see of Ypres, than he occupied himself in tracing a plan, for effecting a permanent reformation in his diocese. His scheme was said to have been as luminous, as his end was pious and benevolent.

His beneficial projects were never executed. A raging plague broke out in Flanders. It more particularly desolated the neighbourhood of Ypres. The inhabitants, seized with consternation, fled in every direction. Motives, neither of humanity nor lucre, could induce them to assist those afflicted with the distemper.

In the midst of this fiery trial, the faith of Jansenius was gloriously manifested. It stood unmoved, because it was founded upon CHRIST, the ROCK.

Calm amidst the dismayed multitude, he was seen in every place where the devouring contagion had spread. Everywhere he appeared, as a guardian angel, amidst the sick and the dying. Their most loathsome wounds he dressed with his own hands. The most infected abodes of wretchedness he entered in person, bringing food and medicines, when all others refused the task. Wretches, abandoned by all, plundered and stripped of everything, lying in the agonies of death, found in the bishop of Ypres the most tender friend and compassionate benefactor. He was ever ready to pour divine truth into the heart, and to attempt to save the soul, even whilst the body lay in the very jaws of death. Wherever the infection raged, there was the good bishop to be seen. If for a short time he was missed, it was well known that he retired, not for the purpose of relaxation, but of intercession and prayer.

The Lord, who remembers even a cup of cold water bestowed in His name, beheld the labours of His faithful servant; and His loving kindness honoured with a martyr's crown him who had performed a martyr's work.

Jansenius was suddenly struck with the contagion. The LORD whom he served, saw he was prepared. He does not causelessly grieve the children of men, nor willingly afflict with needless sufferings. A few hours sufficed this highly favoured

servant to leave a glorious testimony behind. The Lord was pleased immediately to remove him from persecutions on earth, to an incorruptible and undefiled inheritance among His saints in heaven. He died on the 6th of May, 1638; and was buried in the cathedral church of Ypres. His tomb was placed in the centre of the choir; and a monument was erected over his remains, on which was inscribed an epitaph, which, on account of its singular beauty, is here inserted.

D. O. M.

CORNELIUS JANSENIUS HIC SITUS EST.

Satis dixi

Virtus eruditio fama cætera loquentur

Lovanii diu admirationi fuit

Hic\* incepit tantum

Ad episcopale fastigium evectus

ut Belgio ostenderetur

*Ut fulgur luxit et statim Extinctus est*

Sic humana omnia

ctiam brevia cum longa sunt!

Funera tamen sua superstes

*Vivet in Augustino*

Arcanarum cogitationum ejus

Si quis unquam fidelissimus interpres

Ingenium divinum studium acre vitam totam

huic operi arduo et pio dederat

et cum eo finitus est

\* Ypres.

*Ecclesia in terris fructum capiet*  
*Ipse in Caelis jam Mercedem*  
 Sic vive et apprecare lector  
 Extinctus est contagio anno 1638  
 Pridie nonas Maii ætatis anno nondum 53  
 Ypris in episcopale Palatio.

The general meaning of this beautiful epitaph might be thus rendered. The following is not, however, an exact translation.

## HERE LIES CORNELIUS JANSENIUS.

Enough

His virtues, erudition, and celebrity speak the rest  
 Long the admiration of Louvain  
 He here only began to be so  
 Raised to the episcopal dignity  
 That he might astonish Flanders  
*As lightning he shone and was Extinct*  
 So brief all human glory  
 So short the longest course  
 Yet shall he survive corruption  
*His spirit lives in Augustinus*  
 He penetrated into the soul of his author  
 and (if any mortal ever did) he  
 as a most faithful interpreter  
 unfolded his recondite depths of thought  
 To this sole pious and arduous undertaking  
 he dedicated  
 Affections most spiritual Researches most laborious  
 and the whole of a life most precious  
 He effected his work and with its completion expired  
*The church reaps the fruits of his labour on Earth*

*Whilst he enjoys their full reward in Heaven.*

Reader so live !

Render thanksgiving and pour out thy soul in prayer.

He died of the pestilence

Anno 1638 on the 6th of May

in the 53rd year of his age

In the episcopal palace at Ypres.

Jansenius was scarcely dead, when it was announced to the public, that he had completed his *Augustinus*. A report too was circulated, that it was preparing for publication. It had, indeed, for some time, been generally known that the Bishop of Ypres, had been engaged in this work. The piety and erudition of the author, had raised men's expectations very high. His enemies, on the other hand, anticipated its completion as the moment of malicious triumph.

The little flock of M. de St. Cyran, had begun to be more known in France. Their holy lives and deep devotion were indeed more apparent than the peculiarities of their dogmas. Nevertheless, sufficient was known of the latter, to inspire the Jesuits with a hope of being able to fix some imputation of heresy on the work of Jansenius.

The Bishop of Ypres had, however, taken precautions, which ought to have effectually disarmed the malice of his enemies. Whilst he had always, with the most undaunted boldness, defended the

Christian faith, it soon appeared that he felt the most profound humility respecting his own exposition of contested dogmas.

The work of Jansenius was entitled, *Augustinus Cornelii Jansenii episcopi, seu doctrina sancti Augustini de humanæ naturæ sanctitate ægritudinæ, medica adversus Pelagianos et Massilienses, Louvain, 1640 ; and at Rouen, 1652, in fol.*

This work is divided into three parts. In the first, the learned author presents a luminous and very detailed exposition of the errors of the Pelagians, and Semi-pelagians. In this part of it, he frequently attacks Molina, Lessius, and all the theologians of the day, who come under the description of quietists. In the second part, he treats of divine grace, and speaks of the happiness enjoyed by angels in heaven, and by man in paradise. Everything which St. Augustine has said relative to these subjects, is here arranged and combined in one whole; and all the objections are discussed, which are generally opposed to those doctrines, called by their partisans, the doctrines of grace. He then proceeds to describe the state of man after the fall; setting forth his guilt and misery, and explaining in the words of St. Austin, the nature and fatal consequences of original sin. He declares that all men are born in sin, and are by nature, children of wrath, that all are guilty before GOD, and that they remain

under the dominion of sin, dead in trespasses and sins, and sitting in thick darkness, till the grace of the SAVIOUR arises to give them light; and till He, who is the resurrection and the life, calls them from a state of spiritual death, and commands their bonds to be loosed. After which he enters at large into the various arguments, by which many good men have been led to think that grace is irresistible and indefectible. In the third part of this elaborate work, Jansenius treats of the remedy of the fallen soul, and of its re-establishment in the liberty of the children of GOD. This division of his subject exhibits uncommon erudition. Every sentence, scattered throughout the voluminous works of St. Austin, which could possibly bear on the subject, is here collected into one focus, and arranged with the utmost perspicuity and exactness.

The outlines of this work had been traced in conjunction with M. de St. Cyran, at Bayonne. Its completion occupied the venerable author above twenty years, during which period, he had ten times read through the whole of St. Augustin's works, and thirty times carefully perused and compared those parts of them relating to the Pelagian controversy.

In addition to this immense labour, Jansenius had also thoroughly studied, and accurately collated every passage, throughout the voluminous works of the Fathers, which has any connection with the



doctrines in question. When we consider that Jansenius digested and arranged, in twenty years, the whole mass of sacred literature accumulated in thirteen centuries, it excites astonishment, that so short a period could have sufficed to the execution of such a performance.

To this grand undertaking his life had been devoted, and he lived to finish it. This great work, so long meditated, so deeply studied, so assiduously revised; this work, doubtless so sincerely intended, (though, in the event, celebrated almost alone for the evils it occasioned,) this work was completed the very day on which Jansenius expired.

Its truly admirable author acted as though he had foreseen the ferment to which it would give rise. His very last act manifested his deep humility, and his entire submission to a church, which he believed to be guided by the immediate influence of the Divine Spirit.

With his dying hand, he wrote a letter to Pope Urban VIII. submitting his unpublished work to his inspection. In this letter he gave up the whole manuscript to the decision of the Romish see, and authorised the pontiff to alter or to rescind any part of it. Some of his expressions are to the following effect: "The expressions of St. Augustine are peculiarly profound. The various modes in which his writings have been interpreted, prove at once the

difficulty of the exposition, and the incompetence of the expositors. Whether I have been more fortunate, whether I speak according to truth, or whether I am deluded by my own conjectures, can only be known by submitting my whole work to the test; to that true and infallible light, before which the illusive glare of false splendour disappears; to that divine touchstone, at whose touch everything is ground to powder which possesses not the solidity of truth.—I therefore now lay my work at the feet of your holiness. I submit its contents implicitly to your decision, approving, condemning, advancing, or retracting, whatever shall be prescribed by the decision of the apostolic see.”

Persons will differ in opinion, as to the propriety of choosing such an umpire. None probably will, however, disagree as to the propriety of such an one having been chosen by Jansenius, a Roman Catholic bishop. Whatever conclusion may be formed of the measure itself, there are surely none who name the name of CHRIST, but must venerate the truly Christian humility of heart by which it was dictated.

The letter of Jansenius was suppressed by his executors. They probably foresaw the opposition of the Jesuits, and feared, lest through their influence, the work should be suppressed altogether. However this may be, the existence of such a letter was never suspected, till the reduction of Ypres

by the arms of Louis XIV. It then fell into the hands of the great Condé, who first made it public.

Jansenius had taken a double precaution. Just before his death he made a will. By this instrument he unreservedly abandoned both himself and his book, to the judgment and authority of the see of Rome. The following are his very words. He dictated them half an hour before his death.

“ *Sentio aliquid difficulter mutari. Si tamen Romana sedes aliquid mutari velit, sum obediens filius; et illius ecclesiæ in quâ semper vixi usque ad hunc lectum mortis obediens sum. Ita postrema voluntas mea est. Actum sext Maii, 1638.*” That is, “I feel that it will be difficult to alter anything. Yet, if the Romish see should wish anything to be altered, I am her obedient son; and to that church, in which I have always lived, even to this bed of death, I will prove obedient. This is my last will. Done 6th of May, 1638.”

Had these sentiments entertained by Jansenius, at the close of his life, been made public, probably he would not have been stigmatised as an heresiarch immediately after his death. But scarcely had he expired, when his executors hastened to disregard his will, and his opponents to insult his memory. The Jesuits used all their influence to obtain the suppression of the work. The executors, on the contrary, strained every nerve to expedite the pub-

lication. They dreaded the credit of the Jesuits with the court of Rome; and on this account, wished the book to appear before Rome could give her decision. Meanwhile, numberless pamphlets were circulated on both sides.

Whilst all good men must deplore the inveterate virulence which instigated the persecuting Jesuits, may not many persons join the wise and amiable Fénelon, in regretting the ardour of zeal with which the admirers of Jansenius were animated, in hastening the publication of a work which could scarcely fail to arouse the spirit of persecution?

It may be observed, that good men are never likely to espouse a cause, which has not some important truth for its groundwork: but, on the other hand, that they are never so likely to exaggerate it, to misapply it, and to overlook the correlative truths, which keep it in its due sphere of action, as when they are defending it against an opponent who is engaged in its overthrow. If this be the case, it may, perhaps, be thought that Jansenius would have done more wisely, had his system been founded on the work of St. Austin, previous to his discussions with Pelagius, and had he received with a prudent caution, what that great saint wrote under the heated influence of a warm and animated controversy.

The church of CHRIST is separated from infidels, by holding truth in opposition to falsehood. *But*

*the members of CHRIST are too often severed from each other, by holding distinct truths exclusively ; and by placing in opposition those truths they should hold in combination.* Thus has it been with the vital doctrines of divine grace, which honour GOD, our Sovereign Benefactor ; and with the great doctrine of free-will, which glorifies GOD, our Impartial Judge. Wrongly concluding, that if the one of these great truths be admitted, the other must be combated, the bulk of the professing world has continually been vibrating between the extremes of antinomian fatalism, and pharisaic self-righteousness. *And whilst each party has reaped the benefit of the truth it held, each has suffered from the equally important one it unadvisedly rejected.* From the times of the Pharisees and Sadducees, the Pelagians and Augustinians, the Jesuits and Jansenists, to that of the Arminians and Calvinists of the present day, the evils of such discussions have been sufficiently manifest. Whilst the true Christian deplores the mischief these controversies have occasioned to the speculative controvertists on either side, he rejoices to see the most eminently pious, on both sides, led by the grace of GOD to receive in their *hearts*, even those very truths which formed the stumbling block to their *understanding*. Who that has chosen that more excellent way of love the apostle speaks of, will not join in saying, with St. Austin in his

epistles, “ *Si non est gratia Dei, quomodo salvat mundum? Si non est liberum arbitrium, quomodo judicat mundum?*” “If there be not free grace, how does GOD save the world? If there be not free will, how can GOD judge the world?”\*

When points terminating in speculation, divide Christians, the church may well mourn. To all, such controversies are dangerous. On merely carnal professors, they operate as a blind, veiling from their own mind the real motives which induce them to attack their more spiritual brethren. Whilst the mind is occupied in combating the speculative opinions of good men, the heart, which instigated the attack, is often set on by a lurking enmity against the piety connected with them; and the corruption of the carnal heart is really kindled against divine truth. Its blows are, in reality, aimed against her, whilst it screens itself under the specious pretence of attacking the extraneous opinions casually connected with her. The word of GOD itself cannot be broken. It is only when good men unwarily connect their own speculations with revealed truth, that they present a point vulnerable to the attacks

\* This paragraph, for depth of comprehension, true catholicity of spirit, and doctrinal soundness, is a masterly, and, I would almost say, an unrivalled production; and is not only entitled to, but demands, the thoughtful consideration of the good, the lovers of truth, and the followers after peace, among all parties.—ED.

of their adversaries. Nor is controversy perhaps less dangerous to the truly pious. With them it is but too apt to prove a snare. They forget the comparative importance of primary truths, whilst their strength is expended in maintaining opinions, alike doubtful and unimportant. It is lamentable to employ the arms with which we should combat for CHRIST, in fruitless contentions against our brethren; in controversies, vain as they regard truth, but fatal as they respect love. How often have theological disputations, on non-essential points, effected some fatal breach in the church, and proved the strong hold of infidelity!

Two years after it was first announced, the work of Jansenius made its appearance. War was immediately rekindled by the Jesuits with redoubled animosity. Multitudes of publications appeared against the Augustinus; and had they stopped there, it had been well. But some amongst the Jesuits, were not content with attacking the reputation of Jansenius, and traducing as an heresiarch, a man who had lived the life of a saint, and who had died, not only in communion with the church, but exercising the sacred functions of a bishop. Their rancorous malice even pursued his remains beyond the grave.

About midnight, on the 10th of December, 1657, the inscription over the grave of Jansenius was

surreptitiously removed, and the tomb itself so completely demolished, that not a vestige remained. Next morning, the chapter of Ypres discovering the indignity offered to their bishop, were highly incensed, both at this treatment of their pastor, and at the insult to their authority. There was, however, no remedy, as it appeared, on inquiry, to have been done by the bishop who succeeded Jansenius, at the instigation of the Jesuits.

In the year 1672, a second epitaph, written on a plain white marble slab, was placed where the monument had stood. This latter inscription consisted merely of the first two lines of the former one, with the age and date. Yet, although it conveyed no eulogium, it was not suffered to continue. So inveterate was the animosity of the Jesuits, that they had it removed in less than a month after it was placed. A simple cross pattee on the paving-stone which covered his grave, was the only mark which distinguished the place of his interment. In the year 1733, a fact was revealed to the world, which had never, till then, been suspected. It was announced, in the *Histoire du Baïanisme*, p. 334, published by Father du Chesne. This Jesuit asserts, that when the monument of Jansenius was first destroyed, his body was torn from the grave, and disposed of elsewhere. A few years afterwards the cathedral was newly paved. No trace now re-



mains, to mark the sepulchre of Jansenius. His arms, indeed, on one of the pillars of the church, still record his burial to have been within its precincts.

Notwithstanding the efforts of the Jesuits, the work of the bishop of Ypres appeared in print, about two years after the death of its author. The name of Jansenist was now for the first time heard. It was affixed to the friends of M. de St. Cyran, by those who wished to imply that their system was a new heresy, first broached by Jansenius; whereas they called themselves the disciples of St. Augustine.

Much had been written on both sides. Many vexatious and oppressive proceedings had been resorted to, on the part of the Jesuits, and much had been endured on that of the reputed Jansenists. At length, Father Cornet, a Jesuit, and syndic of the faculty, produced five propositions, alleged to be extracted from the work of Jansenius. These propositions were worded with the most artful ambiguity. The phrases were so contrived, as to be capable of two constructions, widely differing from each other. Taken in one point of view, the terms employed had a considerable resemblance to some used by Jansenius. On the other hand, they were affixed to such different ideas, and applied so differently, that the meaning obviously conveyed was, in some instances, absolutely opposite to his. This paper, so

carefully worded, and maliciously constructed, was laid before the Sorbonne, and before the apostolic see, as containing dangerous, false, and heretical doctrine. It underwent a long and animated discussion. At length, the desired verdict was obtained, the propositions being pronounced heretical, first by the Sorbonne, and afterwards by a bull of Innocent X. A general assembly of the French clergy was hereupon summoned, at which almost all the dignitaries of the Gallican church attended, who with few exceptions united in the proscription of the new heresy.

The Jesuits had now gained their point. It was proposed and determined to draw up a formula, recapitulating the five propositions, and subjoining to them a declaration, that they were heretical. A decree was then issued, commanding the formulary to be signed by all who instructed children, and by all who were admitted to benefices or orders.

The Jesuits already anticipated a triumph. They congratulated themselves on having laid a snare, into which they thought it impossible the friends of M. de St. Cyran could avoid falling. Should they sign the insidious formulary, it would involve the condemnation of their own works, and consequently of themselves. If, on the contrary, they refused their signatures, their heresy would be manifest; and they would incur the most serious consequences by setting

at naught the bull of Pope Innocent. The measures of the Jesuits were already laid. They only awaited a refusal of signature, on the part of the Jansenists, as the expected signal to begin a vigorous persecution. In this calculation they were disappointed. The Port Royalists unanimously signed the paper; adding at the same time, a line to each signature, denying the propositions to be in the book of Jansenius, and pointing out wherein they differed.

The Jesuits enraged at being thus foiled, made a second application to the court of Rome. Another bull was accordingly prepared, the terms of which were more explicit than those of the former. On the 16th of November, 1656, a bull was fulminated by Alexander VII. confirming that of Innocent. It likewise proceeded to declare, that the propositions were not only heretical, but that they were likewise extracted from Jansenius; and concluded by expressly declaring, that the sense in which they were condemned, was the one in which they were stated in his *Augustinus*.

This bull was no sooner published, than the bishops, under the influence of the Jesuits, drew up a second formulary. The words were express, and calculated, they thought, to afford no means of escape. It was conceived in the following terms: "I condemn from my inmost soul, and by word of

mouth, the doctrine of the five propositions, which are contained in the work of Cornelius Jansenius—a doctrine which is not that of St. Augustine, whose sentiments Jansenius has misinterpreted.”

Such was the celebrated formulary, dictated by the malice, and extorted by the intrigue of the Jesuits, and which proved the signal of all the persecutions that ensued.

When presented to the Jansenists (as they were called), they all with one accord refused their signature.

They unanimously declared, that the catholic church, whilst she asserts the divine authority of the apostolic see, on subjects of faith, yet allows her only a human judgment as to matters of fact. The scripture, which cannot be broken, promises, they admitted, that divine influence of the Holy Spirit, which enables the church infallibly to distinguish true from false doctrine. But whence the authority, they demanded, for her infallibility, and where the necessity of divine revelation to instruct her in matters of fact? These, from their very nature, they asserted, must be objects of sense, not of faith; and, therefore, belong to the province of reason, not of revelation. The heresy of the propositions was, they admitted, an object of faith; their having been advanced by Jansenius, was, they contended, a question of fact. With respect, then, to their heretical na-

ture, they cordially united with their brethren, and they implicitly submitted to the paramount authority of the apostolic see. With regard to the alleged fact, that such propositions were actually contained in the work of Jansenius, they could not but consider it as coming solely under the cognisance of individual judgment. Whilst then, they were prepared to yield implicit obedience to Rome, as to the former; they contended for the liberty of maintaining a respectful silence regarding the latter.

No sooner was this answer returned, than the persecution burst forth from every quarter. The court, the Jesuits, and the clergy, united with one consent to oppress the Jansenists. Excommunications, fines, cruel banishments, and rigorous imprisonments, were everywhere inflicted. The state prisons became thronged. The threats of fire and of poison were not withheld. The Bastille was crowded with victims. Even recesses in the passages were converted into temporary cells.

Many of the peaceful inhabitants of Port Royal, were torn from their beloved seclusion. The recluses underwent cruel sufferings in the Bastille, and several of the nuns were separately imprisoned in different convents, where they were confined in narrow cells, and closely guarded, and not only deprived of the necessary comforts of life, but otherwise treated with disgraceful inhumanity.

The nuns, to whom they were committed, misled by those blind guides, of whom the Scripture declares — that they compass sea and land to make one proselyte, and at length render him tenfold more the child of error than themselves — forgot their religious characters, and became ruthless jailers. They persecuted the children of the Most High, and deluded themselves into the belief that they were doing GOD service.

A short respite was at length obtained. In this pacification, Madame de Longueville took the most distinguished part. This princess was possessed of extensive influence; her political talents procured her great respect, and her beauty and wit rendered her generally beloved. At her instigation, and under her patronage, the archbishop of Sens, assisted by the bishop of Chalons, and some others, drew up a plan for an accommodation. The duchess of Longueville wrote on the occasion a long letter to the pope. Clement IX. who had just ascended the chair of St. Peter, was a man of a benevolent and pacific spirit. Having long deplored the agitated state of the Gallican church, he rejoiced that an opportunity was offered to effect a reconciliation, without compromising the authority of the papal jurisdiction. A pacification was effected. The prison doors were thrown open. The ecclesiastical censures were removed, and those invaluable per-

sons, who might be said so pre-eminently to belong to the church of GOD, had rest for a season.

The peace, however, was not of long duration. Madame de Longueville died. A month after her decease, the persecution began with redoubled violence. The enforced suspension of hostilities during eleven years, appeared only to have embittered the adversaries of Jansenius, without curtailing their power. Persecuted on all hands, some perished in prison, others died in banishment. Some wandered about in disguise; others expired worn out with fatigue and anxiety, praying for their afflicted brethren, and their still more unhappy persecutors. The great Arnauld, who had refused a Cardinal's hat, died an exile, in a remote part of Flanders, without one servant to attend him.

Port Royal being the centre whence this great religious movement had spread over France, that monastery felt the heaviest shock of the storm. For one century and two years, it had stood in the midst of its enemies; its bright light shining with undiminished lustre. It furnished a splendid and rare example of profound learning united with every Christian virtue. The ear that heard its instruction, blessed it; and the eye that saw its inhabitants, bore witness to them. It shone as a great light in the land, and its good works turned the hearts of men to glorify their Father in heaven. Its fame

spread over the whole kingdom, and its good report extended to other countries, influencing the remotest parts of Europe. Several generations of its peaceful and pious inhabitants, had, indeed, perished amidst persecution; but others still arose, endued with a double portion of their spirit. At length, the measure of their sufferings was complete; these living stones so carefully fashioned by reiterated strokes, became fitted for the temple of the living GOD, and ready to occupy that place in the church triumphant, for which their faithfulness under suffering in the church militant had so fully prepared them.

Their adversaries were, at length, in wrath allowed to triumph. They were permitted at once to finish the sufferings of these glorious confessors, and to complete the measure of their own iniquity. In October, 1709, Port Royal was destroyed. Its venerable abbey was levelled to the ground, and its innocent, faithful, and devoted inhabitants were imprisoned for life in separate monasteries. Few of them long survived their dispersion. Their removal was attended with circumstances of peculiar cruelty, and they soon expired, from the hardships of their journey, and the ill usage experienced in their prisons.

The site where Port Royal had stood, was ploughed up from its very foundation, so that not



one stone remained upon another. But though the great and powerful were leagued together, to extinguish that burning and shining light, of whose illumination they were not worthy; yet its memory was still held in benediction. The peasants were accustomed to visit its ruins, and even the very children endeavoured to pick up some fragment of its sacred remains. The poor, as they returned from their labour, frequently turned out of their path, to visit the valley where Port Royal stood. They traced its lakes, and its gardens; they pointed out to each other the places where they had seen its saints, and, in the warmth of their affectionate gratitude, they recounted the beneficent miracles they imagined its hallowed ruins had wrought. The profound veneration expressed by the inhabitants for Port Royal, rekindled the malice of its enemies. The ashes of the saints who reposed there, were torn from their graves, and scattered by sacrilegious hands. Five years after not a vestige remained of an institution, whose well-earned and extensive celebrity was only to be exceeded by the profound veneration and fervent admiration of those intimately acquainted with its rare endowments.

Whilst the benevolent shed a tear over the untimely fate of Port Royal, the earnest seeker after truth, will be tempted to make the important inquiry: What was the ground and root from which

this rare assemblage of virtues sprang? The faithful historian of Port Royal can only anticipate the reply of the Christian — the genuine fruits of faith can only spring from the genuine root of faith; and the works of the spirit can only be wrought by the operation of the SPIRIT OF GOD. The piety of the Port Royalists arose from the same immutable source from which all true religion ever has flowed, and from which, alone, the word of GOD assures us, it ever can flow, however various the denominations by which its faithful followers may have been successively distinguished amongst their fellow men. It was grounded on a supreme reverence for the word of GOD, and a daily and diligent study of its contents; a deep practical conviction of the utter aberration of the human heart from GOD; of its entire helplessness, and its insufficiency by nature for any one good thing; a firm confidence in the atoning blood and merits of CHRIST, for pardon and reconciliation with GOD; bearing the fruits of unreserved obedience to His SPIRIT, shed abroad in the heart. In short, an entire renunciation of self, and an entire trust in CHRIST, for all that must be done *for* us by His merits, and *in* us by His SPIRIT.

The destruction of Port Royal des Champs may be considered as the death-blow to Jansenism as it was called by its opponents. Many Jansenists indeed still continued in Flanders, and the subject

was agitated for some years subsequent to this event. The termination of the religious movement, however, as a matter engrossing public attention, may be considered as not having taken place till about the time of Father Quesnel's death. He succeeded the great Arnauld as the champion of the doctrines of grace, and may be regarded as the last of that brilliant constellation, whose genius and piety had shed so splendid and beneficent a light over the end of the seventeenth, and the beginning of the eighteenth century.

The principal leaders of this great revival succeeded each other as follows: —

The death of Jansenius took place in . . . 1638

M. du Vergier de Hauranne, Abbé de St.

Cyran, died in . . . . . 1643

The great Arnauld then took the lead, accompanied by his friend and assistant Nicole, whose deaths occurred {

Arnauld . . . . . 1684

Nicole . . . . . \* 1694

The great Arnauld was succeeded by his intimate friend, Father Quesnel, who vigorously maintained the cause by his writings, and, at the court

\* The Jansenists still prevail much in Holland. They are still distinguished by their love of Biblical studies. On visiting their college at Amersfoort, I found Bibles open on the desks in all the students' cells. They informed me, a considerable portion of time was devoted to its perusal every day, in all their seminaries.

of Rome by delegate, till he expired at Amsterdam, in 1719.

The above mentioned are some of the chief controversial writers, who maintained the cause of the Port-Royalists. Their most valuable authors are, perhaps, those who have entered but little into the disputed points — those who have contributed to improve the world by their learning, or who have edified the Christian world, by their moral and experimental works. A library of this description might be collected, from the numerous and valuable writings of the recluses of Port Royal.

The principal works of Jansenius are Commentaries on the Evangelists, in quarto; on the Pentateuch, in quarto; on the Psalms, Proverbs, and Ecclesiastes, at Antwerp, 1614, in folio. These works all manifest the deep erudition of their author, and are written with correctness and perspicuity. Besides this, he wrote some works of controversy (now little read), and his celebrated commentary on St. Augustine, in folio, Louvain, 1640; and at Rouen, 1652 — the latter edition is the best, and contains some essays omitted in that of Louvain.

Leydecker wrote the life of Jansenius in Latin, octavo, Utrecht, 1695. See also, *Histoire Ecclesiastique du Dixseptième Siècle*, par Dupin; and *L'Histoire des Cinq Propositions de Jansenius*, par Dumas.

# MEMOIRS.

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## CHAPTER I.

INSTITUTION AND REFORM OF PORT ROYAL. — MÈRE  
ANGÉLIQUE. — M. AGNÈS. — JOURNÉE DU GUICHET.

THIS celebrated monastery, distant about six leagues from Paris, is situated in a wooded valley, near Chevreuse, within view of the little villages of St. Lambert and Vaumurier.

The Abbey of Port Royal—one of the most ancient belonging to the order of Citeaux—owes its origin to Mathilde de Garlande, wife of Matthew, Lord of Marli, and younger son of the house of Montmorenci. This nobleman, on his departure for the holy land, left his lady a considerable sum to be expended in works of piety. In order to fulfil her husband's intention, Mathilde consulted Eudes or Otho of Sully, bishop of Paris, who advised her to found a monastery. With this view she bought the fief of Porrois, or Port Royal; and, in the year

1204, the foundations of the abbey were laid by Mathilde, under his superintendence. The church and monastery of Port Royal were erected by the architect who built the cathedral at Amiens; and they were all equally distinguished for the beauty of their architecture. The style was the "early pointed," of which the cathedral of Salisbury affords so beautiful an English specimen. The dress of Port Royal was originally that of the Cistercian order—white woollen, with a black veil; but towards the middle of the seventeenth century, they adopted on their white scapulary, a large scarlet cross, as the symbol of the "Institute of the Holy Sacrament"—a rule then superadded to their own. The discipline of this monastery, as did that of most others, declined in process of time. Like the generality of religious houses of the same order, it exhibited, towards the close of the sixteenth century, a lamentable degree of relaxation. The rule of St. Bennet was scarcely known there. The retirement of the cloister was unobserved. The revenues, which ought to have been diffused in charity, were squandered in luxury. Self-indulgence had banished all regularity, and a worldly spirit pervaded the whole community. At this juncture the abbess died. It was, at this period, a very common abuse to appoint children to ecclesiastical offices, in order to secure the revenue to the family.

Marie Angélique Arnauld was nominated abbess of Port Royal, before she had completed her eleventh year. She was scarcely eight years old, when she assumed the habit of the order. At nine she made her profession, before the General of Citeaux. He gave her his benediction eighteen months afterwards.

How wonderful are the purposes and appointments of GOD, and His ways past finding out! How little probability did there appear that the child, thus iniquitously elected, should prove the very instrument, in the hands of GOD, to restore discipline in the order, and to lay the foundation of Port Royal!

The nuns rejoiced at the appointment; promising themselves a long period of unbounded liberty. But their joy was not of long duration.

The young abbess at first, indeed, only thought of devising means of passing her time agreeably. Yet it was soon observed, that if her occupations bore no marks of piety, her very recreations were such as indicated a powerful and vigorous mind, a sound judgment, and a superior degree of intelligence. Her favourite book was Plutarch's Lives; a work which has laid the foundation of more great characters than perhaps any other.

Scarcely had she attained the age of seventeen, before GOD was pleased to effect her conversion, by an instrumentality of a very unusual character.

A capuchin, having emancipated himself from his

superiors, determined to quit France, and to abjure the Roman Catholic religion, It so happened, that he passed through Port Royal in his way. This abbey being also the parish church, the abbess, from motives of civility, requested him to preach. The capuchin very readily acquiesced, and delivered a most eloquent and awakening discourse, expatiating largely on the misery and dangers of sin, and on the power and blessings of true religion. He also dwelt forcibly on the dangers of the world ; and portrayed, in the most lively manner, those peculiar advantages which are furnished by a monastic life.

The young abbess was deeply impressed. From that hour she formed the resolution to devote herself wholly to GOD. And not only so, but she also resolved, by divine grace, that as soon as she was converted herself, she would strengthen her sisters, and reform every abuse in the monastery committed to her charge.

At this period she was taken dangerously ill. During a confinement of several months, her resolution strengthened, and her piety and experience deepened. Meditation, prayer, and reading the Scriptures, divided her solitary hours.

She quitted her chamber a new creature ; “ all old things had passed away.” Her habits, her manners, her views, were totally changed. Her mind, always powerful, was now devoted, not to the gratification



of self, but to the establishing of a solid and beneficial reform.

She had great difficulties to encounter ; but nothing could shake her perseverance. The Mère Angélique's first trials arose from her own family, who, though eminently virtuous, if not sincerely pious, considered the reform projected by their daughter as savouring of righteousness overmuch.

The relaxed state in which the young abbess found her monastery, has been already mentioned. Port Royal indeed, at the end of the sixteenth century, exhibited a deplorable state of irregularity. The rule of St. Bennet, as has been already said, was scarcely known there ; enclosure was no longer observed, and a worldly spirit everywhere prevailed. Their ignorance of the first principles of religion was almost incredible. No sermons were ever preached there except at professions, which, in a community of twelve persons, rarely took place. Their confessors led a life alike unexemplary, spending their time chiefly in the pleasures of the chase. The nuns, meanwhile devoted themselves entirely to dress and worldly pastimes. They wore starched muslins, and not only suffered their hair to be seen but dressed it with care. They appeared in gloves and masks, like the most fashionable Parisian ladies ; and during the carnival, they even gave public masquerades.

Such was the degraded state of the convent, when the young abbess first determined on establishing her reform. She saw, however, that it would be impossible ever to carry it into effect, or even to make any durably serious impressions, unless she began by excluding her community from the world, and giving them time for reflection, by removing the contagion of dissipated society and worldly conversation. Having resolved, therefore, on re-establishing that enclosure which the rule of St. Bennet so strictly enjoins, and which their own vows obliged them to obey, she announced to the community, that in future, the nuns could only be allowed to see their relations in the parlour, and that no visitor should be permitted to enter the interior of the monastery. That none might complain of these regulations, her own father and mother, M. and Madame Arnauld were likewise included.

An occasion of enforcing this rule soon after presented itself. A little after Easter a profession took place. A large assemblage of company from Paris, were, on this occasion, attracted to Port Royal to witness the ceremony. Not one person was admitted into the interior of the house. The enforcement of this rule, which, though strictly enjoined by their order, now appeared, from disuse, like an innovation, excited many murmurs, which the nuns endeavoured to appease, by observing that, in the first place it

was a necessary conformity to a solemn vow; and, secondly, that even the very nearest relations of the abbess would be treated precisely in the same manner.

M. Arnauld could but seldom visit his daughter at Port Royal, on account of his professional avocations; so that the Mère Angélique's constancy was not likely to be put to the test before the recess of the palace. At length, however, the vacation drew near, and, with it, the time of his accustomed visit.

After many internal difficulties and conflicts between her duty and strong natural affection, being fully convinced that no permanent reformation would ever be effected, unless she herself set an example of separation from the world; she wrote a long and very respectful letter to her mother, telling her the state of her mind. She said, that having, by the divine grace, been taught to see the necessity of a thorough reform; and, by the same grace, having found a willing mind in her nuns to embrace the regular discipline and enclosure they had vowed to maintain; she must beseech both her and her father not to place any obstacles in her way; and she entreated the favour that, in the event of their intending her the honour of a visit at the approaching vacation, they would not take it amiss if she received them in the parlour, instead of inviting them as

heretofore, into the interior of the monastery; adding the request, that, if they should feel any repugnance to comply with this condition, they would deprive her of the honour of their visit, because she should be under the very painful necessity of refusing them admission.

Madame Arnauld communicated the substance of her daughter's letter to her husband, who only smiled, never imagining that a child who was so tenderly attached to him, would ever summon up sufficient constancy to execute her intention. He immediately fixed a day to go to Port Royal, with his family. Himself and Madame Arnauld, with his son, M. Arnauld d'Andilly, and his two daughters, Mde. Le Maitre, and Mlle. Anne Arnauld, were to form the party.

The M. Angélique was informed of their intention, which she learned with painful dismay, as, in all things, she had ever shown her parents implicit obedience. Nevertheless, she knew that He who had commanded her to quit all and follow Him, has declared, that whoso loveth father or mother more than Him, is not worthy of Him. She prepared herself by supplication and prayer, and by the entire sacrifice of natural feelings, for this day of bitter trial. The struggle was severe, but it did not shake her fidelity towards GOD.

At length the hour of trial arrived. Early on the

Friday morning, before Michaelmas day, the M. Angélique received intelligence that her family had set out. She immediately ordered the keys of admission to be delivered into her own hands, by the nuns to whose care they were usually confided. She then went into the church, and prostrated herself before GOD. After a flood of tears, she earnestly besought Him to prepare her heart, and fortify her with the strength necessary to prevent her betraying His cause, to enable her to struggle through the severe conflict at hand, letting His grace overcome nature, and upholding her to maintain the truth He had committed to her, even against those whom she held most dear.

Whilst she was yet engaged in prayer, a distant sound of carriages was heard on the brow of the hill, and winding along the avenue. A moment after, a loud and redoubled knocking at the grand entrance-gate announced that the company was come. The M. Angélique, who, on the first sound of the carriages, had arisen and gone to the gate herself, opened the wicket.

M. Arnauld commanded her to throw open the great gates. Clasping her hands in the humblest attitude of entreaty, she besought him to go into a little parlour by the side of the gate, where she might speak to him. M. Arnauld astonished, repeated his commands, urging and insisting upon

compliance: then, rising louder and louder in tone, he, in a voice of thunder, commanded her instantly to unbar the gates.

The M. Angélique, pale and trembling, looked up to GOD: then, with a tremulous voice, but determined mind, she repeated the same entreaties.

M. Arnauld, enraged at this unexpected resistance, spoke in the harshest manner to his daughter, upbraiding her with the foulest ingratitude. M. d'Andilly, then about nineteen, young, and full of fire, assumed a still higher tone; and thinking to avenge a supposed outrage to his father and mother, overwhelmed her with the most insulting and injurious epithets, taxing her with being a parricide, a monster of ingratitude, &c.

The vociferation was dreadful. The alarm spread on all sides, both within and without the convent. Nor did the nuns forget that M. Arnauld was a munificent patron, without whose benefactions the community must have wanted, (as it might yet be destitute of,) the first necessaries of life. The firmness, however, of the M. Angélique remained unshaken. M. Arnauld, finding that he made no progress, demanded his two daughters, (the M. Agnès, and her sister Marie Claire, at that time only nine years old,) then residing in the convent, to be brought out to him immediately. M. Angélique, collected and tranquil in the midst of the storm, gave

one of the confidential sisters the key of a little door, which opened into the church, and charged her to let the two sisters out by that private door. The two children advanced, with much recollection and gravity of manner, each in her little nun's dress. M. d'Andilly, seeing them approach, ran up to meet them, and began inveighing most bitterly against their eldest sister. The little abbess Agnès, with much of her characteristic mildness and gravity, calmly replied, "My brother, our sister has done nothing amiss. She has only performed her duty, and what she is enjoined and obliged to observe, by the ecclesiastical canons of the council of Trent." M. d'Andilly could scarcely forbear laughing at the solemnity of the little abbess's address, and the demure gravity with which it was delivered. His rage, however, got the better; and he exclaimed, "So then, here is another truly, quoting the canons and the councils!"

At last M. Arnauld, seeing he prevailed nothing, determined to return, and ordered the horses. He handed his family into the carriages, remaining himself last; till as he was putting his foot on the step, he suddenly paused, and turning back, said he must go for a moment into the parlour to say one final word to the abbess. The Mère Angélique entered on the other side; but scarcely had she opened the blinds of the grate, when she perceived an expression

of grief in her father's countenance, which affected her beyond expression. He paused, as though composing his voice with difficulty, and then with effort, and in a very few words, said, "that she could not but remember the early kindness and affection he had always shown her — that he looked from her, his eldest daughter, for affection, the only reward a parent wishes, but that her ingratitude compelled him in his declining years, to declare a final farewell — for he was fully determined never to see her face more." He then paused, and with a look of the deepest feeling, added, "I shall indeed never see you more; yet for my sake, Oh spare your health, I entreat you; and if you have a spark of the remembrance of my affection left, do not injure it by indiscreet austerities."

Hitherto the natural strength of her character — or rather the grace of GOD, shed abroad in her heart — had supported the M. Angélique, and rendered her invulnerable to reproach; but at this totally unexpected appeal, and above all at the touching manner with which it was accompanied, her heart was pierced with the most poignant grief — her body could no longer endure the severity of the conflict — she fainted, and fell senseless at his feet.

In an instant the whole face of affairs was changed. M. Arnauld no longer remembered any offence. He only felt he was a father. Doubtful if his daughter



retained life, he called, and cried, and knocked for help. But the sisters, instead of running to the parlour, took flight; supposing the doors of the monastery were about to be forced open. At length, with much difficulty, they were made to understand they were wanted instantly, to assist her. When she began to recover and open her eyes, she saw her father still at the grate, and in the greatest uneasiness.

With much difficulty, she made an effort to speak, and besought him not to leave Port Royal that day. The request was now become unnecessary. The past was already forgotten. M. Arnauld only thought of the situation of his daughter, and promised to accede to all her wishes. A little bed was then brought down to her in the parlour, on which she was laid, and M. Arnauld, having remained at Port Royal all that, and the following day, M. Angélique calmly, but with every mark of deep feeling, explained to him the reasons of her conduct.

No sooner was tranquillity thus unexpectedly established, than the M. Agnès and her sister were allowed again to enter the convent, and everything went on as usual.

From that memorable day—called in the annals of Port Royal, “*La Journée du Guichet*”—the M. Angélique found the firmest support from every member of her own family. Thus the very day on which she was enabled, by divine grace, to abandon

father, mother, brother, sister, yea, and almost her own life also, to follow Christ, she received an hundred fold, by laying the foundation of the permanence of her reform, and of the conversion and warm co-operation of every member of her numerous family, besides that of an innumerable company of saints, now rejoicing with her in the presence of Him, at whose right hand are rivers of joy, and pleasures for evermore.

In five years the monastery was entirely changed. The whole community presented a pattern of piety, charity, industry, self-denial, regularity, and every good work.

Port Royal was the first house that was reformed in the order of Citeaux. The change, consequently, excited considerable attention. As usual, opinions were divided.

The M. Angélique's sister, the M. Agnès of St. Paul, two years younger than herself, who afterwards became her coadjutrix in the direction of the monastery of Port Royal, was, when only six years of age, nominated abbess of St. Cyr. Of a totally different disposition to her sister, for whom she entertained the warmest admiration, she was not distinguished for the same masculine energy of mind and resolute spirit, which characterised the Mère Angélique. She rather possessed passive, than active, strength of character. But her understand-

ing was solid, though not brilliant; her mind was well stored by studies not common to her sex; her judgment was clear and accurate; her heart and affections temperate, and well balanced; and she had feared GOD from her earliest youth. At nine years old she had learnt all the Psalter by heart, as well as the church service, which she never failed attending with admirable punctuality. Unfeigned humility rendered her averse to assume the office of abbess. She knew it involved a heavy responsibility, and she was aware of her incapacity worthily to fulfil it.

A little incident has frequently been related, which is very characteristic of the early disposition of the two sisters. When quite children, (the M. Agnès, scarcely being five years old,) their grandfather M. Marion, told them they should both be nuns; "Since you wish it, grandpapa, I am very willing," returned the eldest, "but then it is on condition that I shall be abbess," "You shall both be abbesses, my dears," returned their grandfather. At this, the children quite delighted, ran to announce their new dignity to the whole house.

Presently, however, the little Agnès returned to M. Marion, with a grave and thoughtful countenance, and asked to speak to him alone. Astonished at the child's serious look, he asked her what was the matter? "Grandpapa," said she, "I come to tell you

I will not be abness ; I hear that abnesses will give an account to GOD of the souls under their care, and I have been considering that I shall have enough to do to take care of my own."

"Not I," said the future reformer, the little Angélique, who was following her, "I for my part will be abness; and I will take good care, grandpapa, to make my nuns thoroughly do their duty."

## CHAP. II.

MAUBUISSON. — MADAME D'ETRÉES.

MEANWHILE, the fame of Port Royal, and of the M. Angélique, extended itself over all France. Numbers of pious individuals, in different convents, had long been mourning in secret over the relaxation of their own communities, earnestly desiring a restoration of the ancient discipline, but knowing not where to begin.

In this perplexity they applied to the M. Angélique. Petitions were sent from various convents to the abbess of Port Royal; she was entreated to undertake the establishment of the reform they so anxiously wished for. At first, she replied that she had no authority to quit her own monastery. Requests were, however, presented by such a multiplicity of houses, that she was at length ordered, by the General of Citeaux, either to go in person, or to send some of her community, in order to establish the reform wherever it was desired.

The M. Agnès had now been for some years initiated into the plans of her sister. She was at this time equally competent with herself, either to supply her place at Port Royal, or to carry on the reform elsewhere.

These ladies, therefore, or some of their principal assistants, successively visited the monasteries of Maubuisson, Lys, St. Aubin, St. Cyr, Gomerfontaine, Tard, the Isles d'Auxerres, and many other places.

In several of these houses they met with rencounters, which might furnish the subject of volumes. In none did they meet with more difficulties than at Maubuisson.

It was in the year 1619, that the M. Angélique received an order from the General of the order of Citeaux, to undertake the superintendance of the monastery of Maubuisson,\* whose abbess had been

\* The Royal Abbey of Maubuisson, is one of the most opulent and ancient of the order of Citeaux. Many royal personages are buried there, and its antiquities render it an object of curiosity. It possessed a very considerable number of Baronies and Seigneuries, which extended to a considerable distance ; many villages were also included under its domination. Throughout the districts appertaining to each, the jurisdiction of the lady abbess extended ; and the whole civil authority was vested in courts of her appointment, and all the subordinate officers derived their authority from her. The extent of power of these courts, so far exceeded those of courts leet, and courts baron, in England, that they might, in comparison, be termed absolute. The superiority of this monastery was eagerly sought, even by personages of the blood royal.

lately expelled, on account of her irregular conduct.

The M. Angélique was therefore commissioned to take the temporary direction of that richly endowed abbey, in order to establish a solid and permanent reformation, before a new superior was nominated.

The causes of the abbess of Maubuisson's expulsion were as follows: This lady was sister to the celebrated Gabrielle d'Etrées. She was at first abbess of Bertancourt, in the diocese of Amiens; but was afterwards, through the influence of her sister, translated by Henry IV.,\* to the important

For a fuller account of this splendid establishment, its jurisdiction, the homage paid the abbess, its antiquities, and the intrigues formed to obtain it for Madame d'Orleans, we refer the reader to the *Vie de la M. des Angès Suireau, abbesse de Maubuisson, et de Port Royal, par La Sœur Eustoquie de Flescelles de Bregy, religieuse du Monastère de Port Royal des Champs.*

\* The means of Madame d'Etrées' nomination to this important post, were not very creditable to the honour of Henry IV. It took place as follows:—Henry IV. being on a visit to Gabrielle d'Etrées, at the monastery of Bertancourt, where she resided with her sister the abbess, she asked the king to place her sister nearer Paris: the king replied he would take the matter into consideration; but that no monastery at that time occurred to his recollection, which would be proper. She replied, there was the magnificent abbey of Maubuisson: the king answered, that could not be, since the superiority was not in the gift of the crown, but that the abbess there was always elected by the community: he added, he would, however, see what could be done. Accordingly he shortly after took a hunting excursion, in the vast forests which surround this magnificent abbey, and form a part of its extensive domain; after which he

and lucrative post of abbess to the monastery of Maubuisson, which was one of the most powerful and opulent abbeys in the kingdom.

The conduct of Madame d'Etrées, during the five and twenty years she presided over this vast establishment, corresponded but too well with the unholy grounds of her nomination. The irregularities, and dissipation of the monastery of Maubuisson, were long the topics of public animadversion and censure. The infamy of their evil report spread throughout the land, and went on increasing, till its scandalous irregularities at length became a public disgrace to the order; so that Louis XIII. being informed of their proceedings, issued a peremptory order in 1617,

rode up to the abbatial lodge, asking to pay his respects to the lady abbess. The lady who then filled that place was Madame de Puisseux, who had been elected by the community on account of her piety and good conduct. In the course of conversation, the king, as though by accident, said to her, "Madame l'Abbesse, pray from whom is it that you hold your appointments to this abbaey?" The lady abbess, little suspecting treachery in the guest she was so hospitably entertaining, or dishonour in a royal personage, respectfully and cordially answered, "Sire, permit me to receive them from you, when it pleases your Majesty." The king, suddenly changing his tone, replied, "That I must first consider of." He then rose, and withdrew, sending word to this good nun, that he should bestow the abbey on another. He immediately sent for bulls from Rome, and shortly after himself took Madame d'Etrées to Maubuisson, held the chapter, and, citing the unadvised words of the abbess as a formal resignation, compelled the nuns to promise obedience to this lady, the details of whose scandalous conduct we shall not record. — *See Relat. de la Vie de la Mère des Anges*, p. 14.



to the abbot of Citeaux, commanding him to institute an immediate inquiry into their conduct, and apply, without delay, the most powerful and efficacious remedies.

The abbot of Citeaux \* was an amiable as well as a pious man. He wished to conduct the whole of this disagreeable affair, with all possible tenderness to the parties concerned; and endeavoured, as far as might be consistent with the thorough discharge of his duty, to avoid all unnecessary exposure, both in consideration to Madame de Maubuisson herself, and to her numerous and highly respectable family connexions.

Accordingly, he commissioned a few of the most pious and venerable persons amongst the religious of his order, to visit the monastery in a private manner; informing themselves on the spot, how far the reports which had gone abroad were well founded. After which, they were to take an opportunity of respectfully, but firmly remonstrating with the lady abbess, on the impropriety of her conduct; inviting her to reform her monastery, and to prevent any further step being necessary, by herself introducing regularity and discipline into her community, and thus removing all those grounds of public scandal,

\* Dom Boucherat, Abbot of Citeaux, and General of the whole order.

which had given rise to an investigation on the part of the throne itself; and which, at all events, must ultimately terminate in the establishment of a most thorough reform.

The venerable delegates of the abbot of Citeaux, were exceedingly ill received. Nay, so far was the abbess from paying them the respect due, both to their character and their official capacity, that she actually seized and imprisoned them in one of the towers of her abbey, where she subjected them to the most infamous treatment; and even went so far, as to detain them many days without food.

Madame de Maubuisson's view was to intimidate M. de Citeaux. Well aware of the influence of her own extensive, and powerful family connections, she imagined that the abbot would never dare to provoke the overwhelming force of their united opposition, by any further procedure. Having, therefore, ignominiously dismissed his commissioners, she vainly flattered herself, that the whole business was for ever set at rest.

Affairs continuing on precisely the same footing at Maubuisson — if indeed they did not grow worse — the abbot, who was still unwilling to resort to harsh measures, sent a second commissioner in due form, and accompanied by several attendants. This second messenger, the abbess treated yet worse than the first. She incarcerated him and all his suite, in

one of the towers of the abbey ; keeping them close prisoners, and allowing them nothing but bread and water. Nay, she even carried her audacity and insolence to so unprecedented a length, as to have them severely scourged every day. Happily, however, they contrived after four days to effect their escape, by squeezing through the narrow window of their dungeon, and letting themselves down, when they instantly proceeded to the abbot, to put him in full possession of all that had passed.

The General, seeing nothing was to be gained by condescension to this froward lady, immediately repaired to Paris, in order to confer with her relatives, on the best means of checking disorders, which, as he observed, brought down a scandal, not merely on the ancient order of Citeaux, but likewise affixed a disgraceful stigma on their own noble family. Amongst the persons he consulted, were the Cardinal and the Field Marshal d'Etrées, her brothers ; and the Cardinal de Sourdis, her cousin.

The abbot of Citeaux found these noble lords and eminences fully disposed to favour his views, and to lend their most cordial co-operation in his plans. They were themselves, at this juncture, highly incensed against the abbess for her conduct, as it respected her younger sister, who had been lately permitted to visit Maubuisson, and whom she had clandestinely married, without the consent

of her relations, to the Count de Sanzé. This young man's family was but little respected, and his own idle and dissipated habits were only too notorious. He, as well as many others, gay and thoughtless young men, his companions, were accustomed to spend nearly the whole of their time in this ill-regulated monastery; nor was it possible that the exalted and highly reputable house of Etrées, should afford any sanction or countenance to a connection, on so very many accounts inadmissible.

Having obtained the concurrence of her relatives, the abbot of Citeaux announced his intended visit to Madame d'Etrées; and immediately after made his appearance, with a numerous retinue, at the gates of the abbey of Maubuisson.

On his entrance into the monastery, he was not a little astonished at the disrespect of being received by the community only, without their abbess. It was in vain that he repeatedly sent to request the favour of her company, and afterwards summoned her to take her place as abbess, in the chapter he was about to hold. The lady sent a positive refusal; nor could any solicitations induce her to make her appearance. The General then repaired, notwithstanding the informality of the abbess's non-appearance, into the chapter-house; and the whole community being assembled, he opened the business by an official and public declaration of the object of his

visit. According to the established usage on such occasions, he interrogated each of the nuns privately, on the state of discipline in the monastery; after which, he again sent a polite message to Madame d'Etrées to request her to meet him in the assembled chapter. This she absolutely, and in the most unqualified terms, refused to do. After reiterated expostulations, all of which were in vain, the abbot sent her his official mandate, as General of the order, instantly to appear, in compliance with his citation, as abbess of the monastery of Maubuisson. This mandate she contemned, in the same manner as the rest. Nothing more remained to be done. The abbot concluded his visit, drew up his report, and departed to Paris, where he gave a full account of his unsuccessful visit, to the lady's relatives, informing them politely of the necessity reluctantly imposed upon him, of having immediate recourse to compulsory measures. He then laid the whole affair before the king: submitting to his Majesty that the only method which remained was, to expel the abbess who opposed the reform, and introduce a superior of a different description. Accordingly, the abbot of Citeaux obtained a commission to arrest Madame d'Etrées, and to put her under confinement, in the convent of the Filles Penitentes de St. Marie, at Paris.

On the third of February, 1618, M. de Citeaux and

his suite, accompanied by the Provost of the Maréchaussée, and a numerous company of archers, arrived at Maubuisson. Even in this last visit, M. de Citeaux did not depart from his accustomed lenity and humanity. On his arrival, he at first drove up to the gates, unaccompanied by any of the civil power, and again requested the abbess to come down to speak to him. Her obstinate refusal only induced him to redouble his solicitations; nay, so great was the meekness and moderation of this truly Christian prelate, that he delayed, for the space of two whole days, to make any use of the armed escort he had brought. During the whole of this time, he reiterated the most earnest expostulations, and used every persuasive which could be suggested, to induce her to submit, and, by voluntarily quitting the convent, to avoid the disgrace of a legal arrest. But, after waiting a considerable time, and finding all his efforts vain, he was at length compelled to have recourse to the secular arm.

Admittance being refused to the prelate and his escort, and the gates being barred against them, they were forcibly burst open, in order to seize the abbess. This lady, who was not risen, hearing an unusual noise, and suspecting the cause of the commotion, jumped out bed, and without waiting to put on her clothes, ran to conceal herself. Nearly the whole day was spent in making a search for her. At last she was discovered, shivering, and half frozen with

cold, when she was carried into her bed again, to recover herself before she set out. But as she still put off rising from hour to hour, on various pretexts, the provost, after waiting till the middle of next day, ordered four of his archers to take her up on her mattress, wrapped in blankets as she lay, and to put her and her bed into the carriage which was waiting. He then conducted her with an armed escort to the place of her exile.

The expedition being concluded, and the abbess safely deposited in the hands of the civil officers, the General assembled the community, and declared to the nuns, that he was about to establish a thorough reform in the monastery; and, with that view, that he should place over them a viceregent, whom they were to obey as their abbess, until the nomination of a new superior. He then went to Port Royal, to acquaint the M. Angélique with his design, and to give her his official commission to carry out the reform, and to assume the temporary superiority of the monastery of Maubuisson.

The M. Angélique accepted, with perfect submission, the irksome and unthankful task thus unexpectedly imposed upon her; she left her prioress to govern in her absence; established her sister, the Mère Agnès, sub-prioress; and selected three nuns to accompany her to Maubuisson, and to assist in establishing the reform.

The abbot of Citeaux, who continued at Port

Royal, in order himself to conduct the M. Angélique and her companions to their new habitation, witnessed the sincere grief which her departure occasioned amongst her own community, and the tears which were shed by all those who had been under her direction.

M. de Citeaux left Madame de Port Royal for a week at her father's house, whilst he went to Maubuisson, to prepare the nuns to receive their new superior, which they were most extremely reluctant to do, as soon as they were informed who she was. This effected, the General and the Mère Angélique proceeded to Maubuisson, where they arrived during the time when the nuns were in the choir reciting the office. The indecent precipitation with which it was hurried over, was a very sufficient specimen to their new superior of what she had to expect in this house so unworthy the name of a monastery.

Service being over, and the doors of inclosure being opened, the abbot entered with the M. Angélique, and presented her to the whole assembled community. They received her respectfully, but with the utmost coldness. The M. Angélique, on the other hand, whose childhood had been spent in the monastery of Maubuisson, met them with the utmost frankness and cordiality, embracing several of them whom she recognised as being amongst her former companions.



It will now be necessary to present the reader with a brief sketch of the state in which the M. Angélique found the monastery of Maubuisson, at the time she assumed its direction.

The community consisted of two and twenty nuns, almost all of whom might be said to be destitute of every distinction which should mark the members of a religious order, excepting dress. Most of them, indeed, had embraced a monastic life, contrary to their inclinations. Their ignorance was gross indeed. They were scarcely acquainted with the first rudiments of Christianity. While the Bernardine monk, whose negligence awfully profaned the sacred and holy office of their confessor, took not the least pains to give them any instruction. He contented himself with hearing whatever they pleased to tell him, or indeed suggesting their confession himself, by repeating a list of sins, and urging them to say yes or no, to each. Nay, such was the grievous state of irreligion in this unholy community, and to so fearful a length did their blasphemous profanation and their irreverence for the most sacred institutions of their religion proceed, that they at length resorted to the expedient of drawing up three or four protocols of confession, which, when they could no longer defer attending the confessional, they mutually lent to each other, and recited by turns to this Bernardine monk.

The sacred offices of divine service were performed with the most indecent negligence, indevotion, and precipitation, to afford more space for the vain and dissipated amusements in which their lives were passed, which they had solemnly vowed exclusively to dedicate to the service of GOD.

Their hours were mostly spent in diversions of a frivolous nature. Secular company, not always the most select, had at all times free access to this degraded community. Cards, games of chance, and theatrical performances, were amongst their most usual amusements. Frequent entertainments were given in the spacious arbours of the magnificent gardens belonging to the monastery, and often their abbess, accompanied by her whole community, sauntered on the terrace of the lakes situated near the high road from Maubuisson to Paris. Here they were met by the monks of the abbey of St. Martin of Pontoise—a monastery apparently no better regulated than their own—when they openly and unblushingly spent the summer evenings in dancing on the grass-plot of the terrace.

The pious historian of Port Royal mentions these disorders but as the beginning of their excesses. Perhaps there can be no more telling proof adduced of the inconsistency of *frivolous amusement* with *genuine Christianity*, than observing how scandalous and shocking those very things appear to us in

persons devoted to GOD, by the vow of a religious order! Yet how little do we think of such conduct in our Protestant friends, who are nevertheless bound by an *equally awful vow*, and an *equally solemn sanction*, “to renounce the pomps and vanities of this wicked world.”

Such was the scene of disorder which awaited the pious abbess of Port Royal.

Undismayed, though fully sensible of the difficulties she was about to encounter, she armed herself with a holy courage, resolved to go on in the strength of her Lord. Nor were her three excellent companions less penetrated with the same feelings. The M. Angélique did not indeed attempt either to conceal from herself, or to dissemble with them, the arduous nature of the task to which they were called. “My dear sisters,” said she, “it may very probably be necessary, that not only our health, but our lives should be sacrificed in accomplishing this work; but the work is a work of GOD.” Perhaps she recollected the speech of M. de St. Cyran to a timid disciple, who was advised to abandon a known duty on account of his health. “*Sir, it is necessary we should do the will of God, but it is not necessary that we should live.*”

The words of the excellent M. Angélique, proved at once an exhortation, and, a prophecy. An exemplary reform, indeed, was established at Mau-

buisson; their abbess's exhortation was literally obeyed; she, and her three excellent companions endured such extremity of hardship and persecution, and spared themselves so little, that one of them—the sister Marie Claire Arnauld, sister of M. Angélique—entirely ruined her constitution; and, though she survived her visit to Maubuisson near twenty-eight years, she never enjoyed two days' health, till her spirit returned rejoicing to her Saviour. The trial of faith of one of her other companions was less prolonged. She was called from good works to her reward, and died almost immediately on her return to Port Royal.

The first step of the M. Angélique's reformation was the exclusion of all worldly company, and the strict re-establishment of the rules of enclosure. She was, however, soon convinced, that it would be utterly impossible to effect any permanent or solid reformation, without forming a company of new nuns, whose members should be adequate both to set an example, and to restrain the licence of the old ones. She therefore obtained permission to receive novices. The fame of the M. Angélique, and the celebrity of the reform of Port Royal, had been very widely diffused; and hence an immense number of applications for admission crowded in upon her from every quarter.

From amongst eighty persons who presented

themselves as postulants, the M. Angélique selected thirty, whom, after a rigorous trial, she judged to possess a solid vocation.

The chief attention of the M. Angélique and her three companions was now devoted to inform the minds, enlighten the consciences, and form the habits of these novices; in addition to which, the whole and sole charge of the vast temporal and spiritual concerns of the immense and rich abbey of Maubuisson, devolved upon her. In this arduous post, her capacious mind not only traced an enlightened plan of reform, in the regulation of her monastery, and the administration of justice in the sphere of its external jurisdiction; but the most minute details did not escape her vigilant attention and sagacious eye, her care and personal exertions extending to every particular of the monastic observances. She even frequently assisted in teaching them the proper mode of reciting the service, that it might be performed in a solemn and devotional manner. Nay, she even imposed upon herself the restraint of dining and spending a great part of every day in the noviciate, on purpose to inspect their whole behaviour and progress.

Accordingly the monastery of Maubuisson soon assumed an entirely new character, and exhibited a totally different appearance.

The solemn and devotional performance of the offices of the choir; a liturgic chant, supported by voices clear and distinct, yet sweet and grave; an uniform habit of laborious industry; a strict economy and self-denial, and a noble generosity and extensive charity, were soon established by the M. Angélique in this little family, whose exertions she animated by her own zeal, and by setting them an example in the performance of the most servile and laborious offices.

Instead of installing herself in the vast and elegant apartments of the abbess, the M. Angélique appropriated them as an infirmary, and selected for herself precisely the most incommodious and the smallest cell in the whole house. Her labours even extended so far, as to set an example to the lay-sisters; being often the first to sweep the passages, carry in the fire-wood, wash the dishes, or weed the gardens, &c. And whilst the M. Angélique cheerfully assisted in all these laborious offices herself, she alike inspired her little family by her zeal, and softened the rigour of their labours by words of comfort and edification. Thus was the outward face of the monastery gradually changed, and the services requisite to this immense establishment were performed regularly, without noise, hurry, or distraction.

The ancient nuns, who were the original inhabitants of Maubuisson, began by degrees to admire

and reverence, and even to love their new superior, and the little community, which they at first beheld growing up around her, with jealous eyes. Indeed the kind manners of the M. Angélique had greatly contributed to win them over; she showed them every sort of attention and kindness, and not only always behaved to them in the most respectful manner, herself, but insisted on their being treated with marked deference and respect by the whole of her little community. She likewise ordered them to be served in everything, and obeyed with the utmost punctuality, to the most minute particular, not inconsistent with the rules of the house. This was sometimes no easy matter, as the old nuns seemed at first inclined purposely to try to the utmost the patience of their new superior and her little company. They soon, however, perceived that the M. Angélique on all occasions — excepting where her duty was concerned — was willing to deny herself whenever it could be the means of affording them any comfort. Nor did they fail to observe, that in the midst of all her arduous cares, she always found time to pay a visit every evening to one of the old nuns who was blind, and to stay with her during the time of the evening collation, to cheer and console her by innocently amusing or edifying conversation.

Her kind manners and friendly attentions began gradually to dissipate the prejudices entertained by

the nuns, not only against herself, but against the reform. The piety, recollection, heavenly mindedness, and humble modesty of her three companions, produced a deep impression on their minds, and filled them with sincere admiration and esteem. Those amongst the nuns of Maubuisson, who were well disposed, began to entertain the most friendly sentiments towards their new inmates. They seemed never tired with contemplating them; their Christian demeanour, their guarded yet amiable manners, the heavenly expression of their countenances, and the very inflexions of their voice, were wholly new to them. They had never beheld anything, in any degree similar, and their new companions appeared to them as inhabitants of a distinct world. Nay, those amongst the old nuns of Maubuisson, who would not confess themselves so quickly won over, were frequently seen stopping, as they passed the Port Royal nuns, in the course of their daily avocations, and turning round to look after them, and to contemplate them at leisure; so new and so delightful did their heavenly deportment appear.

Such was the reform established by these young, but devoted Christians, whose abbess, though several years older than themselves, was yet not at that time quite seven and twenty.

In the course of some months, with the exception of a very few amongst the oldest associates of Ma-



dame d'Etrées, who yielded, however, a decent external conformity, the whole became disposed very cordially to enter into the views of the abbess of Port Royal.

Before the arrival of the M. Angélique, two or three nuns amongst the community of Maubuisson, had always been distinguished by the respectability of their conduct. They had, indeed, no distinct religious views, and were totally devoid of instruction; but they were sincere in their obedience to the light they had. They had endeavoured conscientiously to discharge their outward duties, and sincerely mourned over the scandalous disorders which disgraced their monastery; and though they had neither the capacity nor the authority necessary to effect a reformation, they had long done all that lay in their power to stem the torrent of iniquity. Amongst other examples on record, one instance is too honourable to remain wholly unnoticed, even in this brief sketch.

The ancient prioress of Maubuisson, was a lady of the house of Cleri. She had indeed but little religious instruction, and still less religious vocation: but, finding herself engaged in the sacred obligation of monastic vows, she endeavoured conscientiously to discharge her duty, by a punctual observance of the rules of her house, never swerving from it, although she stood alone in a monastery where her

abbess, and the whole community, discountenanced all that was good.

Discreet, disinterested, and conscientious; she used all her efforts to maintain union in her distracted community; and to preserve the morals of its degraded inhabitants. She saw with deep sorrow, that the doors of the abbatial side of the house were constantly open; and, that the very apartment of their superior, was a continual place of resort of a profligate court. The celebrated Gabrielle d'Etrées lived with her sister the abbess, and both were equally involved in scenes of dissipation too painful to dwell on.

Under this apparently remediless evil, the good prioress resolved not to remit her efforts, however unavailing. Destitute of the religious authority necessary to oppose her abbess, destitute of clear light to exhort her sisters, she always maintained the most respectable and prudent conduct herself. She always kept possession of the key of enclosure next the cloister, which she carefully locked; and, by the sincerity of her intentions, and the uprightness of her demeanour, she gained over two or three of the nuns, who united with her in resisting the torrent of iniquity.

This truly respectable nun was in a state of constant solicitude, because the king, Henry IV., was perpetually spending his time in the monastery,

with all the most dissipated young noblemen of his court. Nor did either the king, his retinue, or the abbess, Madame d'Etrées, leave any means untried, to allure the community into their society and dissipations.

For a long while the vigilance of the prioress effectually baffled their endeavours. At length, after having for a long while watched for an opportunity in vain, and notwithstanding all the vigilance of Madame Cleri, and her faithful nuns, the king suddenly arrived with a numerous retinue and armed escort, at the hour when he was least expected—just after complin, as the nuns were retiring from church. He immediately sent one of his courtiers, and bade him rush to the gate of the cloister, and endeavour to enter by force or artifice, before it could be closed.

The nobleman reached the gate, just as the sister Ambrosia, one of Madame Cleri's confidential nuns, was shutting it. He pushed it open with so much violence, as to throw her down; then rushing past, he seized the first nun he met in the passage, and dragged her by force towards the great hall, where was the king.

The good sister Ambrosia flew to inform the prioress of what was passing; on which she, without a moment's hesitation, and only accompanied by her two faithful nuns, hastened into the royal hall, where

the king, surrounded by all the young nobility of his court, was banqueting with the abbess, and Mademoiselle Gabrielle.

Without stopping to salute the king, or trembling at the armed escort who lined the hall, the prioress peremptorily commanded her two companions instantly to seize, and carry off the nun; which, being done, she turned to the astonished king, and with an intrepid eye and firm voice, thus addressed him: "Do you not blush, sire, to be thus ungratefully profaning the temples of that GOD, whose arm has so signally conducted you through unparalleled difficulties, and who only seated you upon the throne, that your majesty might be the example of the court, and the guardian of the morals of your nation?"

The whole assembly were for an instant silent with astonishment; then the king arose, and most respectfully reconducting the virtuous nun to the door of the enclosure, he immediately withdrew with all his riotous companions.

Meanwhile the prayers and tears of Madame de Cleri, were not lost: her conscientious obedience to the light she had, ascended as a memorial before GOD: and though many years intervened, yet when the Mère Angélique and her nuns did arrive, they were hailed by Madame de Cleri,\* and her faithful

\* This excellent nun became under the M. M. Angélique and Suireau des Auges, a most exemplary and devoted Christian. She

companions, as messengers from heaven. Thus, even in the degraded and iniquitous abbey of Maubuisson, though encompassed by vice without, and tried by darkness and ignorance within, we see that where two or three faithful, though uninstructed servants of GOD, were gathered together, in the name of Christ, He condescended to be indeed in the midst of them, and did not fail to answer their prayer, to deliver, and to bless them.

The reformation having been happily effected in this monastery, month after month passed away, with

lived to a very advanced age, and her sight became much affected, notwithstanding which, when she was past eighty, she was to be seen every morning at matins, reading her Homily, by the light of four large wax tapers, which four novices held near her for that purpose. God, whom she had so faithfully served, according to her degree of light, bestowed upon her the blessing of a most happy and edifying death. Her last illness continued eight days, during which she enjoyed great peace. Her joy increased as she approached death. Beginning to be in the agony of death, she asked the M. Suireau des Anges, who never left her, to send in for the nuns to sing the creed with her, that she might joyfully declare her profession of faith. This was done, the sisters standing in two rows, and singing antiphonally. She then recounted the mercies of her life, how it had pleased God to answer her prayers, and lead her from darkness into His marvellous light. After which she said, with extraordinary joy, "We must praise God, I much wish the *Te Deum* to be sung." Instantly the Abbess des Anges ordered it to be done. The precentress began, and the whole choir followed. As they sung the very words, "In te, Domine, speravi, non confundar in æternum," the good mother breathed her last, in that joy and peace which are the promised portion of the dying saint. *Voyez Vie de Suireau des Anges*, pp. 58, 59. Also *Besogne*, tom. i. pp. 234, 235. Also, *Dom Clemencet*, tom. iii. p. 28.

every prospect of increasing peace and tranquillity. The community of Maubuisson became daily more reconciled to the change; the novices increased in piety, and abounded more and more in good works; and the M. Angélique and her companions, finding their labour become lighter every day, began to anticipate an abundant harvest, when a totally unexpected event for a while frustrated their expectations.

Madame d'Etrées, whom the reader will recollect, we left under the protection of the Filles Penitentes de St. Marie, contrived on the 10th of September, 1619, to escape from her exile. This she effected by the assistance of her brother-in-law, the Count de Sanzé, and a company of young men of his acquaintance, who had been in the habit, as it was before observed, of loitering away most of their time at the abbey.

She arrived at Maubuisson, at six o'clock in the morning, with a numerous escort, all strongly armed. The porter of the outer gate having refused them admittance, the Count de Sanzé, and his party, instantly burst it open; and, after severely beating, and otherwise ill using the servant, they proceeded with Madame d'Etrées directly to the church. The nave of enclosure, which separates the door common to the parish congregation, from the internal choir appropriated to the nuns, would, she knew, be opened to her by the Mère de la Sarre, one of the ancient

community of Maubuisson, who had been formerly associated with her in all her scandalous excesses. This nun had secretly kept up a constant correspondence with Madame d'Etrées; and had contrived to obtain a false key for the purpose. Accordingly she found the nun waiting at the appointed door, which was immediately opened for her admittance.

The first person Madame d'Etrées happened to meet, was the M. Angélique herself, who did not betray the least embarrassment, or even surprise, at so totally unexpected a rencounter. Her calmness rather disconcerted Madame de Maubuisson, who said to her, with considerable emotion, "You, Madame de Port Royal, have for a sufficient length of time usurped the place which belongs only to me; being now returned to my own house, you will see the necessity for your immediate departure."—"Madame," replied the M. Angélique, with perfect calmness, but with respect, "I am perfectly ready to quit this house, as soon as our common superiors allow me my dismissal." She then herself conducted Madame d'Etrées to the abbess's lodge, the apartments of which in this royal establishment, were unusually spacious and magnificent, and which, during the superiority of Madame d'Etrées, had been furnished very expensively, and with peculiar taste and elegance. Instead of the sumptuous decorations with which it had been formerly adorned,

she found it furnished in the plainest manner, the most spacious apartments having been converted into an infirmary, in one of which there happened to be two nuns confined to their beds, by severe illness.

Madame d'Etrées could no longer contain her indignation; but turning from her former friends, with an air of loathing and contempt, she disdainfully said to the M. Angélique, who accompanied her, "I desire these filthy and disgusting creatures may be instantly taken away; and that I may be no longer exposed to such an offensive sight!" "Madame," replied the M. Angélique, coolly, "if this apartment is not in a proper condition to receive a lady abbess, I trust you will consider it an excusable circumstance, since the honour of your ladyship's company was wholly unexpected."

The abbess, however, chose to remain in her own apartment, where the M. Angélique left her, to arrange and lock up her papers; after which she went down herself into the kitchen, to order Madame d'Etrées a proper dinner, and suitable attendance. She gave directions to the nuns as to every particular, that Madame d'Etrées might be served with the dignity belonging to her rank and office, and that everything might be done without trouble or confusion.

It was then service time. In honour of the abbess's return, high mass was solemnly chanted.



When it was ended, Madame d'Etrées went all over the house, visiting every nun in particular, and endeavouring, by every persuasion in her power, to gain over those of the old community to join her party. With a very few she succeeded; but most of them would not even listen to her, being already sincerely attached to the M. Angélique.

Madame d'Etrées having asked two of them for the set of keys belonging to the house, they answered, "that they had delivered up the keys into the hands of Madame de Port Royal." The word 'Madame,' grievously offended the abbess, who indignantly exclaimed, "Madame! there is in this house no Madame but myself."

Dinner hour having arrived, a very handsome dinner was served to Madame d'Etrées, in the abbess's apartment, whilst the M. Angélique went as usual into the refectory, to dine with the nuns. Before she sat down to table, she briefly informed them of what was passing, and exhorted them to be prepared to encounter some fatigue before the day was over.

After dinner, the Bernardine monk, who had so negligently filled his office of confessor, under Madame d'Etrées, sent to request an audience of the M. Angélique in the parlour. His object was, to endeavour by gentle means to persuade her to withdraw. To persuasions succeeded threats of the

vengeance of the Count de Sanzé; but finding all in vain, Madame de Maubuisson joined her expostulations; she concluded by saying, "that she hoped Madame de Port Royal would rather take her departure quietly, than provoke them to resort to measures of violence; the bounds of which she might not be able to control." The M. Angélique answered, "that being a nun, she was bound by her vows of enclosure; and that therefore nothing short of the authority of her superiors, or of foreign force, could compel her to quit the house where they had placed her."

Madame d'Etrées seeing the day wear away, and that nothing was to be gained; resolved to expel her from the monastery, by artifice or violence. She therefore assumed a cordial manner, and proposed to Madame de Port Royal, that they should all go together to the church.

The little band of the M. Angélique accompanied their spiritual mother, and having entered the church the whole of this pious company knelt down, to recommend themselves to GOD, under the strange predicament in which they were then circumstanced. Madame d'Etrées, spying her opportunity, whispered to the ancient nuns of Maubuisson, to seize the M. Angélique, and thrust her out by force through the door of the enclosure; but they, not choosing to take any part in the business, she, with her own

hands, endeavoured to drag the M. Angélique from the place where she was kneeling, close to the door of the choir, which opens into the external church, at the same time screaming out for help, as though she had been herself attacked. At this concerted signal, Madame de la Serre instantly opened the external door with her false key, and the Count de Sanzé and all his company, rushed in with drawn swords, shouting and brandishing their glittering blades around the head of the abbess, who, still kneeling, preserved a calm and placid countenance. The Count de Sanzé, enraged at her composure, put his pistol to her breast; and one of his companions actually fired one, in order to frighten her, and to induce her in her panic, to pass of her own accord, through the open door; which seemed to be her only way of escape, as they surrounded her, and crowded in upon her with drawn weapons, in every other direction. But all these artifices leaving the abbess in the most perfect tranquillity, and her countenance not betraying the least emotion, Madame d'Etrées, the Count de Sanzé, the Bernardine confessor, and the young men, seized her by force, and thrust her out of the monastery.

Madame d'Etrées was very anxious that the M. Angélique alone should be turned out, and all the nuns retained, but in this she was foiled, for the whole company seeing their Mother about to be

thrust out, instantly rose from their knees, with several of the original community of Maubuisson, and rushed in a crowd after her towards the open door: so that although Madame d'Etrées closed it as quickly as she possibly could, above thirty of them made their escape and joined the M. Angélique.

Two of the M. Angélique's nuns did not go out with her. One of them, a postulant, chanced to be occupied at the time in the dairy, which was a very large one, and of which she had the superintendence. It was situated under ground, owing to which she heard nothing of the scene of confusion and uproar above. In the evening, her work being done, she returned upstairs. Her amazement was indescribable, at beholding herself in the midst of a company of strangers, and at seeing, as she anxiously looked round, nothing but faces wholly unknown to her. The circumstances being fully explained to her, she requested permission to quit the house, and on Madame d'Etrées's peremptory refusal, she replied firmly: "Madame, you will have the goodness to recollect that I am not one of the former nuns of Maubuisson. I am not therefore your nun, nor are you my abbess; if I am detained after the departure of my abbess, it will be a false imprisonment, not a monastic enclosure. I advise you, Madame, to consider the consequences of such a detention: I demand an instant liberation." Madame d'Etrées instantly opened the door to her.

The M. Angélique, finding herself thus unexpectedly destitute of house and home, collected the whole of her little company, and kneeling down in the open air, besought the Lord, whose cause had brought them there, to direct their steps and to provide for them. They then rose up, and the M. Angélique having arranged them two and two, as in a solemn procession, they began slowly to move towards the town of Pontoise. The postulants walked first, then the novices; to them succeeded the original nuns of Maubuisson, and lastly, the nuns of Port Royal and herself. In this manner they entered the town, in profound silence, with their great veils let down, their eyes cast down upon the earth, and their hands joined in prayer. The inhabitants of the town, meanwhile, could not imagine the meaning of this unusual procession. Some supposed it must be a religious ceremony; others thought, perhaps, it was some new community of nuns about to be established in their town; others however, who recognised the dress of the order, and who well knew the character of Madame de Maubuisson, had some shrewd suspicions of what had actually occurred.

The whole town was soon collected; and all were impressed and edified by the modesty, devotion, and holy tranquillity of their demeanour.

The M. Angélique conducted her daughters to

the first church they met with, which happened to be that of the Jesuits. There, the Grand Vicaire of Pontoise, and Dr. Duval, who entertained a high respect for her, came to deliberate with the M. Angélique, on the steps proper to be taken under so unprecedented a conjuncture.

The news quickly circulated throughout Pontoise and its whole neighbourhood. The Carmelites, Ursulines, and almost every other religious establishment, and many private gentlemen's houses, offered an asylum to this peripatetic community. It was at length decided they should take possession of the Grand Vicariat, which the Grand Vicaire and the Doctor had the hospitality to cede to the M. Angélique, until tranquillity should be again restored in the abbey of Maubuisson.

Before the nuns quitted the church, they said vespers together; after which they set out in procession as before, to take possession of their temporary abode. The whole town flocked together to behold so edifying and unusual a spectacle, the people standing uncovered; the crowd gazing upon them in silence opened to let them pass; many knelt out of respect; and seeing the nuns walk with clasped hands, sympathetically united with them in prayer.

On reaching the Grand Vicariat, they found the inhabitants already kindly occupied in anticipating

their every want. Beds, fire-wood, kitchen utensils, food, money — everything in short which could possibly be of any use to them, poured in with a profuse abundance on every side; so that in the course of a few hours, the community appeared completely established; and the next day, they were found proceeding with the same regularity and tranquillity as if nothing unusual had happened.

The abode of the M. Angélique and her nuns was not, however, of long duration. The porter of the monastery of Maubuisson, whom the Count de Sanzé had so cruelly beaten, made the best of his way on foot to Paris, and apprised M. Arnauld's family, of what had occurred.

M. de Citeaux was immediately made acquainted with the whole business, and a warrant being obtained the very next morning, before the evening closed the civil officers arrived at Maubuisson, with a company of two hundred and fifty archers.

Madame d'Etrées, who suspected the consequences of her unadvised measures, had taken the precaution of posting sentinels on the various roads, to watch, and give her intelligence if any of the civil power made their appearance. She was soon informed, that an unusual cloud of dust and glittering of arms were seen through the trees on the road to Paris. Madame d'Etrées, without waiting for further particulars, fled in disguise through a concealed door,

she had taken the precaution to open on purpose; accompanied by the Count de Sanzé, and all the young gentlemen who had escorted him, and who had remained in the monastery ever since. As for the confessor, Dom Sabathier, who by some accident did not receive the intelligence so early, he was obliged to climb up the high garden wall, and leaping down at the risk of his neck, and taking to his heels, he only just effected his escape in time. The whole party then fled to some of their friends, where they remained concealed for several weeks.

The Mère de la Serre, who had been the chief instrument in this scandalous scene, was less fortunate. Not having time to escape, she concealed herself in a hiding-place, which during a period of civil war, had been very artfully contrived through the ceiling of one of the cells of the monastery. The access was entirely concealed by the tapestry which fell over it; and even were it discovered, it could only be reached by a ladder. The cell through which was this lurking hole, was then in the possession of one of the refractory nuns. Madame de la Serre withdrew there, taking with her a supply of food. The archers, having, as they imagined, searched the whole house, without finding anything, after establishing a guard of a hundred men, went to Pontoise, where their commander waited on the M. Angélique, and very politely told her, that his



Majesty, anxious for the prosperity of so considerable an establishment as Maubuisson, was very desirous that she should immediately take again the government of that house.

It was by this time ten o'clock at night, and as no time was to be lost, the M. Angélique disposed herself immediately to set out. The ecclesiastics of the town testified their respect by accompanying them as far as the gates of the monastery. They all set out; the ecclesiastics first, and then the nuns, walking two and two, and forming a long procession, between a double file of archers, mounted and carrying each a lighted flambeau. Meanwhile, almost every inhabitant of the town and neighbourhood hurried to behold the interesting spectacle; and night seemed almost converted into day, by the blaze of the hundreds of flambeaux and torches borne by the multitude of people who poured in from all quarters.

Thus did the nuns arrive at the abbey. The night was chiefly spent by the archers in watching, and by the nuns in providing for the refreshment of their protectors. Towards morning, the sentinel, who was posted at the door of the empty dormitory, hearing some one moving softly, and as though treading with caution, gave information to the officers. After a long search, the hiding-place of Madame de la Serre was discovered. This lady, whose appearance and manners the M. Angélique

describes as rather resembling a trooper than a nun, at first not only refused to quit her lurking hole, but began to insult the archers in the most opprobrious terms, well knowing they could not place a ladder so as to climb up safely, unless she chose to let it remain there. One of the archers seeing this, applied the muzzle of his firelock to the door, and threatened to fire instantly, unless she surrendered herself; which she did very speedily. She was then seized, and transferred to another convent.

The archers remained six whole months in the neighbourhood of Maubuisson; lest Madame d'Etrées, whose retreat was unknown, should meditate a second enterprise. This precaution proved not unnecessary, as the Count de Sanzé and his companions continually lurked about the premises, and either singly, or in small parties, by night and day, not only insulted and ill used the workmen and labourers who were employed there, but continually fired in at the windows, particularly at those of the M. Angélique.

The guard which the government had provided, was, however, very painful to this excellent abbess. She did not like to see a religious house surrounded by an armed force; often saying, "What can be expected from seculars, if religious persons, at least, do not show that their confidence is in the Lord and in the power of His might?" On her reiterated re-

presentations, the archers were, at length, withdrawn. Very soon after, Madame d'Etrées being discovered, and shut up anew with the Filles Penitentes, all hostilities ceased; and the M. Angélique was left in tranquillity to prosecute her work at Maubuisson, where she remained about five years.

The Christian reader will be pleased to learn, that, many years after, Madame de la Serre became, by the example of the Port Royal nuns, a truly converted character. Her haughty spirit was humbled; the fierceness of her nature was turned into the gentleness of the lamb; and, after a dark and stormy day, her evening sun set with a bright and peaceful light, and her name, though at the eleventh hour, was enrolled amongst the worthies of Port Royal.

We cannot speak with the same assurance of Madame d'Etrées. She sank from degradation to degradation, till she was at length transferred from the convent of St. Marie to the prisons of the Chatelet. The last certain intelligence we have concerning her, is that of a venerable religious, who went to pay her a charitable visit, in the hope of leading her to repentance. He found her stretched on a sorry mattress, in a state of the most squalid misery and disorder, and drinking costly wines, in which, as well as in litigation, she spent the very handsome income which was settled upon her, from the revenues of Maubuisson, at the solicitation of

the Port Royal abbess. The kindly intended visit of the pious religious, she rejected with scorn. No more is certainly known of this unhappy woman; but, about twenty years after, at the time of her death, the casket wherein she used to keep her papers, her jewels, and all her most precious and important effects, being brought to Maubuisson, the Mère Suireau des Anges, then abbess, was equally astonished and touched, to find all these things gone, and replaced by a New Testament and a Thomas à Kempis, neatly papered, and marked in a variety of passages, as though they had been constantly read and meditated upon.

Such is a very abridged account of the difficulties the M. Angélique had to encounter at the monastery of Maubuisson. They are indeed slight in comparison of many she afterwards had to endure from the nuns of the monastery of Tard; they are sufficient to show, not only that he who will serve the Lord, must prepare his soul for temptation; but that those who order their way aright, and trust in Him, shall not fail of their reward.

In every one of the monasteries, a solid reform was, at length, effectually established. Both the nuns and abbesses considered their visitors from Port Royal, as angels sent by heaven; and thus by GOD'S grace the M. Angélique became a blessing, not only to her own abbey, but to the whole order of Citeaux.

## CHAP. III.

## PORT ROYAL DE PARIS. — RECLUSES. — SCHOOLS.

THE celebrity of Port Royal now occasioned an inconvenient increase in the number of its inhabitants. Thirty nuns of Maubuisson had accompanied the M. Angélique on her return thither; besides which, a great many ladies from every part of France were continually applying for admittance. This rapid increase began to be seriously felt, for originally the abbey had only been intended for twelve nuns, and it was now inhabited by eighty.

It ought to have been observed, that the monastery was situated in a deep and thickly wooded valley, watered by two extensive lakes. For want of proper drainage, these lakes had spread in one continued marsh over the whole vale. The vicinity of the wood increased the evil, and the situation became exceedingly damp and unhealthy. The whole monastery was continually enveloped in a thick fog, and the want of proper accommodation for so large a family still farther augmented the difficulties of the position.

The house, at length, became a complete infirmary. Deaths rapidly succeeded each other; yet numbers of fresh postulants were perpetually offering.

In this difficulty, Providence did not abandon the M. Angélique. A resource was offered by her own family. Her mother, Madame Arnauld—a lady of very considerable affluence—was the daughter to the celebrated M. Marion, advocate-general. This lady had been the mother of twenty children, ten of whom had died in their youth; the others were amply and honourably provided for. She was herself, at this period, left a widow, with a very considerable fortune at her own disposal.

At this very juncture, a noble house, with magnificent gardens, was offered for sale at Paris. It was situated in the Fauxbourg St. Jacques, and was called the hotel Clagny. This house Madame Arnauld purchased at a very considerable expense, and presented to her daughter. It was soon prepared for the reception of the community. A church was added to it by one of the first architects, and the interior was properly fitted up.

The permission of the Archbishop of Paris was obtained, and the whole community was transferred to this new habitation. A chaplain only being left at Port Royal, to supply the parish church, and to take care of the house. Both monasteries were considered as forming one abbey; but, thencefor-

ward, they were distinguished by the appellations of Port Royal de Paris, and Port Royal des Champs.

The removal of the nuns took place in 1625.

The M. Angélique seeing her reformation so thoroughly effected, began to consider the best mode of giving it solidity and permanence. She at length obtained a royal grant, declaring that the abbess, instead of being appointed for life by the king, should be elected triennially by the nuns. In 1630, the M. Angélique and the M. Agnès resigned their offices, and restored the monastery to a free election. They were, however, very frequently appointed abbesses afterwards.

It has been mentioned, that the M. Angélique had nine brothers and sisters living. Six of her sisters were nuns at Port Royal. Her brothers all filled distinguished posts, in a manner most honourable to their reputation. The eldest of these, M. Arnauld d'Andilly, held the office of commissary-general to the army, the duties of which obliged him to an almost continual attendance at court. The great integrity and fidelity for which he was distinguished, procured him universal respect; and his amiable disposition rendered him exceedingly beloved. The queen particularly honoured him with the highest esteem. But, above all, he was remarked for his deep piety, so that, whilst yet in

early life, he was venerated even by courtiers as a saint. Another of her brothers, M. Henry Arnauld, was Bishop of Angers. This gentleman was esteemed one of the most pious prelates in France. At an early age, he was sent as envoy from the court of France, to that of Rome, where his talents and piety were so highly esteemed that medals were struck in his honour, and a statue was erected to him by the noble house of Barbarini. When he became Bishop of Angers, he was so assiduous in performing his pastoral duties, that he never but once in his life quitted his diocese; and that was to convert the Prince of Tarentum, and to reconcile him with the Duke de La Trémouille, his father.

The city of Angers, in opposition to all his efforts, revolted in 1652. The queen mother was advancing in order to take signal vengeance. The good bishop had been appointed to say mass before the royal army, a few miles from the entrance of the city, and while the queen, after service was kneeling before the altar, "Madame," said he, giving her the consecrated host, "receive your GOD—your GOD who, whilst expiring on the cross, pardoned his enemies!" The city was spared. These merciful maxims were not merely on his lips, but resided in his heart. It was said of him, that the infallible claim to the Bishop of Angers' good offices was to use him ill.



He was truly the father of the poor and afflicted. His whole time was taken up in prayer, reading, and in the affairs of his diocese. A friend fearing that his health might be injured by incessant labour, requested him to set apart one day in every week for rest. "I have no objection," replied M. d'Angers, "provided you fix on one in which I am not bishop."

The other brother of the M. Angélique was the great Arnauld, Dr. of Sorbonne, who was afterwards the distinguished champion of the doctrines of grace which had been so wondrously revived, and so livingly and gloriously exemplified. He was the last of Madame Arnauld's children, and was twenty years younger than his brother M. d'Andilly. At a very early period he showed marks of that energy and fire, by which he was subsequently so peculiarly characterised. When only six years old, he was staying with his relation Cardinal Perron. One day after dinner, he was intently occupying himself with pen, ink, and paper, instead of amusing himself with his playfellows. The cardinal asked him what he was about. "Sir," returned the child, "I am assisting you to refute the Huguenots." Afterwards, when he was admitted as a member of the Sorbonne, instead of the oath ordinarily tendered, he, with great energy, swore, not only to abide by the doctrines of the church, but to defend them to the last drop of his blood.

Whilst at Maubuisson, the M. Angélique had been introduced to the venerable St. Francis de Sales, and, by his means, to the Baroness de Chantal. With both of them she formed a close friendship, and likewise introduced them to all the members of her own family. This acquaintance wrought a wonderful change in every individual belonging to it. The family of the Arnaulds were not only ancient, noble, and affluent, but they had been noted, during many successive generations, for the great superiority of their talents. They now began to be as much celebrated for exalted piety, as for the lustre of their intellectual endowments. St. Francis went to his eternal reward when the youngest Arnauld was but a child. Nevertheless, the piety which his instructions had first implanted, progressively increased throughout the whole family.

Such was the state of the Arnauld family when M. de St. Cyran was introduced to it. His acquaintance began with M. Arnauld d'Andilly.

M. de St. Cyran had just parted with his valued friend Jansenius. M. d'Andilly had lost a most revered spiritual guide in the blessed St. Francis. Under these circumstances, a close friendship was soon cemented between them.

When the M. Angélique came to reside at Port Royal de Paris, the acquaintance was extended, in some measure, to her. She heard much of M. de

St. Cyran from her brother. In the course of ten years he also called three or four times, but not being connected by any tie of duty, their acquaintance did not appear likely to make any farther progress.

About the year 1625, the M. Angélique was desired to assist the bishop of Langres in organising a new institution he had lately founded in honour of the Eucharist. M. de Langres at that period entertained a high esteem for M. de St. Cyran, and on being sent for out of Paris, he appointed him as director of his new institution. By this means originated that friendship which ever after so closely united M. de St. Cyran to Port Royal.

In M. de St. Cyran the M. Angélique seemed again to behold the blessed St. Francis de Sales. Till then she had mourned his loss as irreparable. She now, for the first time, met with one whose growth in piety was equally extraordinary. Nor could she avoid observing, that, to the eminent holiness which distinguished St. Francis, M. de St. Cyran added a strength of mental powers, a luminous intellect, and an energy of character, peculiarly his own. In these respects, M. de St. Cyran and the M. Angélique were especially congenial. The abbess also soon discovered that whilst both these great men seemed to possess a piety equally fervent,

that of the latter seemed far the most enlightened and evangelical.

The effects which these excellent men produced on the Arnauld family, were exactly those which might have been expected from the difference of their characters, and of their religious views. From their intimacy with St. Francis, they had rather received deep religious impressions, than acquired clear apprehensions of vital and saving truth. Many years had elapsed since his death, and, at the time of their acquaintance, the younger part of this numerous family were quite children. Hence they had been rather distinguished for warm devotional feelings, a respect for piety, and a horror of immorality, than for that distinct light which enabled them at once to enter upon a religious course of life, and steadily to pursue it. Their intimacy with M. de St. Cyran exactly supplied that which had before been wanting. He became the means, not only of awakening, but of enlightening their consciences, and of leading them to Christ as their Saviour. He clearly pointed out to them the essential and vital principles of the doctrines of Christ, and from these emanated a glorious light, which distinctly showed the path of Christian practice. The pious impressions of this excellent family had lived unquenched amidst the evil contagion of the world. What might not now be expected, when placed under the immediate influ-

ence of two such powerful characters as the M. Angélique and the Abbé de St. Cyran?

One of the M. Angélique's nephews—M. le Maître—had, at a very early age, obtained a very high reputation for eloquence. He was esteemed, at five and twenty, the first advocate of the age. All France thronged to hear him plead. His brother—M. de Sericourt—had obtained much military reputation. They were scarcely thirty, when they suddenly quitted the world, and withdrew into the most profound retirement. Here they mourned with the most unfeigned sorrow over their past sins, and spent their whole time in devotion and in acts of charity. M. Claude Lancelot, and many other young men who were intimate with M. de St. Cyran, became influenced in the same manner, and joined their party. At the end of a few months, finding their house at Paris too small to accommodate their numbers, they determined to go to Port Royal des Champs and take possession of the monastery the nuns had abandoned about fifteen years before. This occurred in 1638.

At Port Royal des Champs they found every thing bearing marks of the most complete desolation. The lakes, for want of draining, were converted into noxious marshes, filled with reeds and other aquatic plants, and exhaled the most pestilential vapours. The grounds were, in many parts, completely over-

flowed; the gardens overgrown with weeds and brushwood, and the very walks infested with venomous reptiles. The house was in an extremely dilapidated and ruinous condition, a great part of it indeed having fallen down.

The hermits were not, however, to be deterred by trivial inconveniences. Many of them were young men of the first families in France, yet they did not disdain to labour with their own hands. The little company joyfully set to work, and the aspect of the valley was speedily transformed. The surface of the swampy morass soon exhibited a clear lake, whose waters reflected the hills around, crowned with thick forests of oak. The tangled brush-wood, which choked up the avenues to the house, was felled. The spacious gardens blossomed as the rose, and the walls of Port Royal arose from the ground, amidst hymns of prayer and shouts of praise.

New associates were continually quitting the world and joining themselves to this little band. After a short period it became a numerous and flourishing society. Regular plans, and an orderly distribution of employments were soon found necessary to the well being of the whole.

The recluses of Port Royal, unlike religious orders, were not bound by any vows. Each, nevertheless, sought to imitate his Lord, and follow His steps, by a life of voluntary poverty, penance, and

self-denial. They assumed the dress of no particular order ; yet, they were easily distinguished by their coarse and plain, but clean clothing. Their time was divided between their devotions to God, and their services to men. They all met together several times, both in the day and night, in the church. Twice each day also, the whole company attended the refectory. Some hours were occupied by each in their own cells, in meditation, in private prayer, and in diligently reading and comparing the Holy Scriptures, which they always did, in the attitude, as well as in the spirit of prayer ; and to which exercise, they devoted a considerable portion of every day.

Their directors always advised them “to begin by studying the holy scripture itself, without any commentary, only seeking for edification.” They were in the habit also of always reading scripture with a reference to parallel passages, without which they conceived it could only be very imperfectly understood. They also read the new testament oftener than the old, because they considered the former as the best explanation of the latter. The whole of scripture they were however advised to read, in the spirit of prayer. “In short,” continued their venerable director, “draw continually from this pure source ; the sacred waters have this peculiarity, that

they proportion and accommodate themselves to the wants of every one; a lamb may ford them without fear, to quench his thirst; and an elephant may swim there, and find no bottom to their depths. A bishop of these latter times declared, that he would go to the ends of the world with St. Augustine, but I would go there with the Bible. O that I could but impress my heart with a fuller sense of the sacred respect, with which that sacred volume should ever be perused."

But above all, the inhabitants of Port Royal were taught to search the scriptures with a super-eminent view to Him of whom they testify. "The true use of the written word," said the same venerable pastor, "is to lead us to the Living Word, who alone can invigorate and cure our souls, just as the steady contemplation of the brazen serpent could alone cure the wounds inflicted by the fiery serpents." "The more we attach ourselves with singleness of eye, to contemplate Christ upon the cross, and His wounds, which are the cure of ours, the more benefit shall we receive from that divine power, which flows from Him to us, in order to bring us back to Him, who is alone our strength and our rest. Jesus Christ Himself must be our light and our strength. The sufferings of Christ are all our merits and plea; they are the source of all the mercies and graces we receive; it is by them only that we become living members



of Christ Jesus. Let us then establish the edifice of our salvation on the truth of Christ, which alone is the immutability of the rock, and not upon the shifting and delusive sands of our own thoughts, fears, or frames."

"Our confidence must be firm, as St. Paul says, because it is grounded on the virtue of the blood of Christ, which is infinite. It is faith alone which inspires well grounded confidence. We trust, because Christ Himself is our trust, who teaches us, that our salvation is His glory; and that in saving us, he obtains the price of His death, and the fruit of His sufferings. The cross of Christ is an abundant and a superabundant source of mercy; the cross of Christ alone it is which sanctifies, not only the blessed virgin and St. John, but also the penitent thief and Mary Magdalen. The one no longer considered that he was a robber, nor the other that she was a sinner. They only considered those fountains of blood which poured from the body of Jesus Christ, as fully sufficient to drown, as in a holy deluge, the sins of the whole world. There they looked, and looking, found their cure."

"We indeed, by our descent from fallen Adam, are nothing but sin, ingratitude, and pride; and we see nothing in ourselves but subjects of guilt, condemnation, and remorse; and howsoever truthful and just our view of our state by nature may be, a

view of that alone will produce pusillanimity, and lead to despair. But, *that faith, by a vital reception of which we are saved*, and by which we are distinguished from the angels of darkness — after showing us this ground of corruption and sin, which ought profoundly to humble us — shows us with it, the infinite mercy of GOD, founded upon the blood of Jesus Christ, as Mediator and Reconciler of men to GOD by His atoning sacrifice, who is thus become our trust and our salvation, and in this living faith, according to St. Paul, is involved the grand mystery of the Christian religion, for it is by faith only that all mysteries are solved. We must then unite these two views, which ought never to be separated; the view of ourselves and our sins, and the view of Jesus Christ and of his merits. The first terrifies, the second re-assures. The first deeply humbles, the second elevates, with what St. Austin terms a holy presumption; the fruit not of pride, but of faith; and this confidence is firm, because it is humble. Its prerequisite is the entire annihilation of hope from man; and it is founded on the mercy of GOD, and the efficacy of the blood of Christ, both of which are infinite.”

“As for myself, I feel that I am poor interiorly; that I am destitute of every good thing: but, O my GOD, thou hast undertaken my cure. GOD alone can be the physician of the soul. The blood of

Christ alone can be our remedy ; the Spirit of GOD alone can effect our cure.”\*

Such were the sentiments of the inhabitants of Port Royal, and such were the sources whence they drew that plenitude of grace which so richly dwelt in their hearts, and which manifested itself in so abundant a diffusion of good works.

The remainder of their time was taken up in labours of love for their fellow-creatures. Yet, in these was the greatest regularity observed. They did not attempt to do each what was right in his own eyes, but each filled up that occupation for which it was judged his talents were best fitted. Every one of these recluses was under the direction of M. de St. Cyran. Though he was all this time immured in the dungeon of Vincennes, he maintained a constant correspondence with his friend, M. Singlin. This ecclesiastic, under his immediate direction, guided both the houses of Port Royal. By this means, M. de St. Cyran was acquainted with the character of every individual in each of the houses. Every one of the recluses at Port Royal des Champs, as well as every nun in Port Royal de Paris, was

\* Saci's Letters, vol. ii. pp. 677 and 678. — The whole included in commas of quotation, is a TRANSLATION from the passages referred to. See six thick 8vo. vols. of Singlin's Instructions to the nuns of Port Royal, on the Scripture of the Day ; and twelve vols. of Tourneaux's Instructions on the same, as specimens of the great anxiety of the Port Royalists, to diffuse scriptural instruction.

placed in the exact office for which he or she was best qualified. Nor did their unfeigned humility ever permit them to murmur at any appointment, however low. Each one rather esteemed it an honour to be employed in any way for his Lord.

The acts of mercy which occupied the recluses were divided into two departments—the internal concerns, which related to their own community, and the external ones, which regarded the public at large. Again, some of their occupations demanded intellectual, whilst others only required bodily labour. Such, however, was the mercy of GOD, that persons were abundantly supplied, suited to every necessity; and so great was the humility of the recluses, that each, with thankfulness, accepted his own post. None considered what place his birth entitled him to, so much as in what mode he might best serve his brethren.

Hence, some were employed in manual labour, some in assisting the poor, and others in study. They cultivated the farms and gardens; they repaired the house, and supplied every article of clothing amongst themselves. There were carpenters, ploughmen, farmers, gardeners, glaziers, shoemakers, and vine dressers, whose accurate workmanship appeared as though they had never practised anything else; yet the recollection and devotion visible in their countenances, marked them as saints, and their man-

ners betrayed them as natives of a court. Some contributed their talents to the good of the public. Several studied physic and surgery. Others became acquainted with the law, in order to reconcile differences amongst their poorer neighbours. Four of the recluses who practised as physicians, were solely occupied in visiting the sick. Two of them became the most eminent practitioners of their age. Some supplied the pulpit, and ministered to the spiritual wants of their brethren. Considerable numbers were devoted to supply both the temporal and spiritual necessities of the peasantry around. Some carried them food; others nursed them, and watched them, even in the most infectious complaints. Many bestowed their care entirely on the education of their children; distinct establishments being formed for the rich and the poor, for all were alike the objects of their loving and watchful solicitude.

Meantime, the fame of Port Royal became more widely diffused. Many noblemen and gentlemen of fortune entreated the pious and learned recluses, to undertake the education of their children. Several persons of property, influenced by religious motives, gave up their parks and houses to be appropriated to school-houses and play-grounds. By this means, the Port Royal schools were furnished with every possible accommodation. Many of these little establishments were soon formed in various places. One

was situated at Chénet, another at Des Troux, a third at Paris, and two of them at Port Royal. These little academies were organised by men of the first piety and learning. Persons of the most eminent abilities devoted themselves to the children's instruction. M. de Saci, Claude Lancelot, Nicole, and Fontaine, were amongst the number of the preceptors.

It were extraordinary had not the pupils of such masters been eminently distinguished. The plan of Tillemont's immense and laborious works was traced out and arranged at the early age of nineteen, whilst he was yet at the school of Chénet. Some of the finest verses in Racine's tragedies were meditated, whilst a boy at school, in the woods of Port Royal. Others of the recluses occupied themselves in study; they composed works, which not only enlightened their own age, but to which ours is deeply indebted. Some of the best translations of the Fathers, and the most edifying accounts of the saints, issued from the solitudes of Port Royal. The controversial and theological works of Arnauld, the thoughts and letters of Pascal, the moral essays of Nicole, the deeply spiritual letters of Saci, were all composed in this seclusion. These works gained the esteem of the religious, whilst the grammars they had drawn up for the schools obtained, and still maintain, the unqualified approbation of the learned.

In a short time, the recluses of Port Royal became the universal theme of discourse and admiration, and while thousands were benefited by their labours in various respects, not a few, in every rank of society, were converted to GOD by the saving truths which they so earnestly and powerfully promulgated, and in the true spirit of self-denial and world-renouncement became the faithful and grateful disciples of their holy and indefatigable instructors.

## CHAP. IV.

PORT ROYAL DES CHAMPS. — LES GRANGES. — ESPRIT DE  
PORT ROYAL, AND LA MÈRE ANGÉLIQUE.

WHILE the recluses were thus devotedly and usefully occupied in their beloved retreat, the nuns at Port Royal de Paris had again greatly extended their numbers. They now exceeded one hundred and eighty, and it became necessary once more to divide them. It was accordingly resolved to station a detachment of the community at their old habitation of Port Royal des Champs, and the rest it was determined should remain at Paris.

The news of the nuns' intended return was soon spread abroad, especially around Port Royal. The whole neighbourhood evinced the greatest joy. It was delightful again to see them, after an absence of five and twenty years.

The recluses used every exertion to repair the house and gardens, and to put them in the best possible order for their more than dearest earthly friends. Their own books and furniture were soon packed up, and on the morning of the very day the nuns were



expected, they removed from the monastery, taking possession of a farm-house belonging to it, which was situated on the top of the hill.

The M. Angélique was at this time abbess by election. She came herself to establish the nuns in their former habitation. On the day she was expected, all the poor flocked to the monastery, in their best clothes, and no sooner was the long file of carriages seen through the woods at the top of the hill, than they all went out to meet her. The bells were immediately rung; shouts of joy, and exclamations of pleasure resounded on all sides, and when the procession stopped, the poor with tears implored their good mother's benediction. She tenderly embraced them. At the church door she was met by all the recluses. They led the nuns into the choir, and, after service, left them in possession of the monastery. The recluses retired to their new habitation of Les Granges.

The institution of Port Royal was now in a flourishing condition, and its discipline perfect.

The nuns and recluses never, indeed, saw each other but at church; even there a grate separated them; nor had they any intercourse, though many of them were so nearly related, but by letter. Nevertheless, both the communities might be considered as forming one body, for they were under the same

spiritual direction, and were animated by one and the same spirit.

The recluses continued all their former occupations, conducting the farms and gardens, and performing every other laborious office. The nuns superintended girls' schools, educated young women, fed and clothed the poor, instructed their own sex, and nursed the sick. These two societies (which together contained eighteen of the Arnauld family) were yet more closely united by grace, than by ties of blood. They were perfectly joined together in one heart and mind, all saying the same thing, all having the same views, and all being actuated by the same spirit of love to GOD and man. In truth, no religious society throughout the whole extent of Catholic Christendom, had established a higher reputation than Port Royal, or was more eminent either for the sanctity or erudition of its members.

Nor was the female part of the establishment in the monastery less distinguished for its virtues, than the company of recluses, who inhabited Les Granges.

The very exterior of this institution, announced the animating spirit of piety that reigned within. The gravity, liturgic simplicity, and yet thrilling, chastened pathos with which the praises of GOD were sung, and the profound reverence and devotion with which the service was performed, touched the

heart of every person who visited this seclusion. Even the minute details of divine service—the neatness, order, and regularity, of their choir; the solemn and imposing grandeur of architecture, which characterised the church; and the perfect plainness which distinguished all the vestments and vessels used in the service, did not fail to impress the mind. The modesty, recollection, and simplicity of the servants; the solitude of the parlours, the discretion and modesty of the nuns, their polite and kind attention to those who had occasion to speak to them, and their total absence of curiosity respecting all that was transacted in the world, formed a theme of universal admiration and eulogium.

How much more was the monastery of Port Royal venerated by those, who were intimately acquainted with its interior, and who continually found there new sources of edification. How deep was the peace, how holy the spirit of humility and retirement, how pure and spiritual the temperance and self-denial, and how fervent and zealous the spirit of charity which reigned within the walls of its enclosure. In this truly admirable community might be seen united, a rare example of industry, inspired by charity, and continued without intermission or relaxation; of prayer without any suspension; of faith, bearing continual and abundant fruits. In this society, ambition had no place, nor was any con-

tention to be found there unless it were as to who should fill up the most vile, the most laborious, and the most humiliating offices. No impatience was to be discovered in the sisters, nor any caprice in the mothers; and it might be truly said, that in this blessed community, christian love burnt with a bright, clear and steady flame; alike rendering command reasonable, obedience prompt, and devotion to GOD, all in all.

But nothing ever approached to the complete and entire disinterestedness, which so eminently characterised Port Royal: and which, from the abbess to the last of the servants, glowed as in one soul, with open and munificent generosity.

During the whole of the sixty years which elapsed before an unjust persecution forbade the reception of novices, it was never heard, nor did even calumny breathe, that ever any contract or tacit convention was once entered into for the dowry of the nuns. Novices were retained on trial for two years, and if at the end of that time their vocation was judged to be solidly grounded, the parents were informed that their children were received to profession, and an arrangement was made with them as to the day when the ceremony should take place. The profession being made, unconditionally, if the parents were not rich, no donation under any pretext was allowed; if they were, whatever they chose to offer was received

as an alms: and a very considerable part of this alms was always reserved to distribute either amongst destitute families, or poor religious communities. In one instance, they gave as a single present to a distressed community, a sum of twenty thousand francs, which had just been left to their house; and what rendered it remarkable was, that at the very time the attorney was drawing out the deed of gift, the steward of Port Royal, who was ignorant of the transaction, came to consult him how to raise money on the rents not yet due, the house being at that time in the most urgent distress.

Never did the rank or obscurity, the wealth or poverty of a novice, enter into the calculation of the *Mère Angélique*. She was never more delighted than when girls presented themselves in a state of the most destitute poverty, and when she saw them afraid lest they should be rejected on that account, she always used to encourage them, saying kindly, "Come in, come in, my dear sisters! our house is not in want of wealth, but of good nuns; if you are such, you confer upon us by coming, the greatest benefit we can receive."

Once a lady of very high rank and great wealth made a donation to Port Royal of a benefaction of eighty thousand livres, requesting it might be used in order to liquidate the heavy debts which had necessarily been incurred in fitting up the house of

Port Royal de Paris, and in erecting several buildings very much wanted, both at Port Royal de Paris, and Port Royal des Champs, and which indeed had become indispensably necessary, in consequence of the rapid augmentation of the community. It now consisted of about two hundred choir nuns, between three and four hundred pupils, besides lay-sisters, novices and postulants. Many ladies also boarded in the monastic precincts, and had apartments there, so that the buildings required were very considerable.

The money was appropriated according to the lady's direction. She soon after became a boarder in chambers at Port Royal, having at first no intention beyond that of ending her days in the house, without taking the vows. In process of time, however, she wished to take the veil, and was accordingly admitted to the noviciate; during which time she passed through the same trials as all other novices. The two years being at length expired, she urged her reception to make her profession. The M. Angélique, and her nuns, clearly foresaw the serious difficulties to which they might be exposed if they refused her, nevertheless, as they were convinced in conscience that she had not a sufficient vocation, she was unanimously rejected.

The lady quitted the convent in sore displeasure, and immediately resolved to reclaim her donation. Had they allowed it to proceed to a trial, the nuns

would have infallibly retained the whole ; but they preferred touching her heart by a bright example, to maintaining their own indisputable right. The abbess therefore sold some rents at a heavy loss, retrenched every expense that was not absolutely necessary, and borrowed some money at high interest, to raise this enormous sum ; which by great exertions, and very great deprivations, they finally accomplished. It was restored to the lady by a notary, in presence of M. le Nain, father of M. Tillemont, and Master of requests, and of M. Palluau, councillor of parliament, both of whom openly declared, that they were as much charmed with the spirit and disinterestedness of Madame de Port Royal and her nuns, as they were ill edified by the mean, vindictive, and self-interested conduct of their pretended benefactress.

Two young ladies who were sisters, once presented themselves for admission at Port Royal. The eldest had a fortune of a thousand crowns left her by her godmother ; the other had absolutely nothing. Both were well disposed young persons, and conducted themselves so well, whilst postulants, as to be received into the noviciate. But on trial, the same vocation was not recognised in them both ; the one who had the thousand crowns was received to profession, and the one who had nothing was sent

back, but she received as a dowry the thousand crowns of her sister.

Whenever the M. Angélique, found herself obliged to dismiss postulants, or novices for profession as lay sisters, (and who consequently belonged to a station in which they depended on their own labor) she never permitted them to quit the monastery, without presenting them with a sum of money equivalent to what they might have earned at their business, during the time they had remained on trial.

The perfect disinterestedness of the monastery of Port Royal, with respect to novices, was probably one cause of the very strong attachment the nuns always felt for that house, and the honor they always considered it, to be received to profession. One day, a gentleman of rank being come on business to Port Royal, asked to speak to the Mère Angélique de St. Jean, who was at that time abbess. She, being engaged at the moment in giving particular orders, sent another nun to supply her place for a few moments, till she should have despatched the concerns which detained her. The gentleman began speaking of the monastery. In answer to his inquiries, the nun spoke during the whole time, of nothing but her profound gratitude to that house, for the very great charity and indulgence it had shown in receiving her to profession. The gentleman to whom she spoke, concluded her to be some



poor, indigent, friendless girl, received on charity, which he knew was very frequently the case at Port Royal. At this juncture, the abbess entering the parlour, the nun rose and retired. After having despatched the business on which he came, he did not fail to observe to the abbess, how highly edified he had been at the lively gratitude of the good sister who had just left the parlour, for the charity that house had shown her; adding that it was a subject of peculiar edification to see the perfect disinterestedness of their house, in thus receiving poor girls gratuitously.

The abbess was at first totally at a loss to comprehend what he meant, but afterwards recollecting who the nun was who had just gone out, she told him with a smile "that the supposed *poor girl*, was the lady Magdalena,\* of St. Christina, Briquet; sole

\* Author of some of "Les Vies Edifiantes, and editor of *Lettres Spirituelles de Sacy*." She was the most intimate friend of the Countess Eustoquie de Flezelles de Brégy, author of "*La Vie de Madame Suireau des Anges*," and a nun at Port Royal. The splendid part these ladies sustained during the grand persecution of their house, is recorded at large in every history of Port Royal. They alone, when the abbesses were imprisoned, appeared by their zeal, talent, and force of character, the defence of the whole house. Their fortitude under the rigorous imprisonment they endured was truly admirable, and they were celebrated also for the ready wit with which they often disarmed their persecutors.

Threats, persecutions, and close imprisonments having been tried for several years in vain, it was determined to send a relation of Madame de Brégy's, who had a place at court, to urge her to sign

heiress, at an early age, of the immense succession of the celebrated M. Bignon, Advocate General of France, and of the very considerable fortune of her father, M. Briquet, Master of Requests. That in truth, she had brought to the house immense wealth, and that she was not less distinguished for her solid understanding, her strength of character, and her literary and musical talents, than for her piety and humility.

the formulary. The Countess accordingly drove over one morning, from the levee at Versailles, in full dress, to enter into a theological discussion with the nun. The lady, after prefacing her discourse with the wishes of the court and the evils to her family of losing court-favour, came to religious motives. Here, however, she found herself not so much at home; and after a few vain attempts cut short her harangue, by the inquiry, "How she could possibly refuse to conform to a command issued by the Pope, or deny the obligation of the authority of St. Peter's successor?" To which Madame de St. Brégy replied with a smile, "Indeed, my dear Countess, I had not imagined it to be of any higher obligation than the command, 'woman's adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, and putting on of apparel,' which was given to all the churches by St. Peter himself." The full dressed Countess was silenced, and after a moment took her leave.

Another time, after various imprisonments, and other persecutions, and various discussions on the part of the Archbishop of Paris, (who it must be remembered is Metropolitan of France,) he being out of all patience, at length exclaimed, "Whether you believe the formulary or not, do but sign, and I am willing to bear the sin, if it be one, for you;" to which she replied, bowing with good-humoured archness, "Pardon me, my Lord, I should be too much grieved to add to your grace's heavy incumbrances, the least additional burthen." *See the lives of these ladies in the Necrol. Clem. Bes. Poul. and the Vies Edifiantes, &c. &c.*

The spirit of disinterestedness and generosity which animated Port Royal, from the establishment of the reform to the very last hour of its existence, was amongst the blessed fruits of the Mère Angélique, and was originally inspired by her example. This admirable abbess truly had her affections set on things above; her peace was therefore never disturbed by temporal misfortunes, nor her desires excited by merely temporal goods. She might eminently be said, to be wholly void of that covetousness which is idolatry. Her soul being fixed on GOD, the fluctuation of all created goods never shook the foundation of her peace. And the spirit of piety and disinterestedness produced that perfect tranquillity of mind, which the Mère Angélique always manifested, under all the accidents which befel the temporal affairs of Port Royal.

One day, Le Petit Port Royal, a very large farm belonging to the monastery, took fire. This accident having occurred on Sunday morning, during mass, nobody was at home, except a little boy, who was left to take care of the house. The lad was so terrified at the flames and volumes of smoke, that he stood petrified gazing at the spreading conflagration, in all the stupor of fear, without once thinking of calling on the neighbours, to lend their assistance. The consequence of this panic was, that the loss was very considerable. Besides the buildings, barns,

stables, hay-ricks, wool-stacks, wine-presses, and all the stores, which were completely consumed, all the poultry and cattle were destroyed, together with five horses, and all the linen.

M. Arnauld was desired to inform his sister, the abbess, of this grievous disaster, and to tell her with discretion, as it was feared so heavy a loss might greatly affect her. She, however, heard him with perfect tranquillity, and when he had done speaking, replied with a smile of satisfaction, "GOD be praised, that this is all! Come, brother, let us go, and immediately offer up our fervent thanks to GOD, that no lives are lost."

She exhibited the same calmness on another occasion, when one night all their flocks were ravaged by a wolf. Of this accident, M. Arnauld was also commissioned to inform her. "I was going," said she in reply, "to send to the fair, to buy more sheep; but GOD, no doubt, finds we had too many, since He sent this wolf to destroy them. We must not, however, refuse ourselves some pleasure to counterbalance this accident. Let all the wounded sheep be killed, and distributed among the peasants, that there may not be to-morrow, one poor peasant's house in all the villages round Port Royal, where the spit does not turn."

The same disinterested spirit pervaded every part of the conduct of the nuns at Port Royal. And

though the absolutely necessary expenditure of this large establishment amounted, annually, to about fifty thousand livres; and though their revenues, independently of the donations which were made them, only amounted to seven thousand, they never pursued any other conduct, nor did they ever fail in the performance of any one engagement. One of the most edifying proofs of the entire emancipation of the abbess from the cunning spirit of this world, was, the great care she took, even in periods of the most urgent necessities and pressing wants, to conceal their poverty from those affluent and powerful friends who were the most anxiously desirous to assist them.

“ My dear daughters,” said this excellent abbess, “ we have taken a vow of poverty ; it is not being in truth poor, to expose our deprivations to generous friends whom we know to be always ready to impart their wealth with rich abundance.”

The active beneficence of the abbess was equal to her disinterestedness. It was a maxim continually inculcated at Port Royal, that retirement and seclusion are not necessarily religious seclusion. They were continually reminded that persons quit the world from various motives, and that the dissipations and interests which beguile or distract the heart of worldly men, are perhaps as often renounced from disappointment, vexation, and inactivity, as from

a genuine dedication of the heart to GOD : and that even those whose motive has been pure, in thus consecrating themselves by the vows of religion, should continually examine themselves to see that they *persevered* in walking not only in the perfect way, *but wisely* in the perfect way.

“ Nothing,” said the excellent abbess of Port Royal, “ is more easy than to deceive ourselves, as to the ground and intents of the heart, in those actions which, when once performed, constitute a choice for life. The motive was perhaps pure which at first inspired it; and because the same outward course remains, we are too apt to flatter ourselves, that the same internal devotion, zeal, and singleness of heart, still continue; whereas too often, the habit by which a course of life is continued, is wholly different from the choice by which it was established. And if the human heart be so corrupt, that even an apostle found it necessary to seek constant aid from above, and that the inner man should be renewed day by day, do not let us flatter ourselves, with vainly trusting to a dead and formal adhesion to those works, we once adopted from spiritual and living faith. It may be said with equal advantage, both to the novice who has her profession to make, and to the nun who has already made it on the best grounds: Examine your own hearts; there is an indolent retirement from the world, which arises from sloth;

there is a selfish retirement, which originates in a misanthropic absorption in our own concerns; there is a melancholy retirement, which is grounded on disappointed self-love; and there is a philosophic retirement, which has its basis in pride and contempt of others. Far different from all these anti-christian dispositions, is a genuine religious retirement. The christian's seclusion is founded on a deep experience of the corruption and deceitfulness of his own heart; nor is it deserving of that holy name, unless, whilst he comes out from amongst worldly men to wait upon GOD in silence, and to renew his strength either in solitude or by the example of His saints, he also assiduously and diligently labors, by his industry and his talents, as well as in his prayers, to serve to the very uttermost, even that secular society, which conscience has led him to quit.

Accordingly, the monastery of Port Royal was equally distinguished for the munificence and zeal of its liberality and charity, and for the superiority of the education, at once liberal and religious, which was given to its very numerous pupils, and which furnished France with so great a number of characters, distinguished for piety and good conduct, alike in the world as in monastic seclusion. Nor was it scarcely less celebrated for the valuable religious and biographical works, published by many

of its members. The works of La Mère Agnès, La M. Angélique, La M. Angélique de St. Jean, Madame Madeleine, de St. Christine Briquet, Madame St. Eustoquie de Flescelles de Brégy, Madame Jacqueline de St. Euphemie Pascal, Madame de Ligny, and the Lettres de Madame du Valois, though but little known in this country, are, in wisdom, enlightened piety, good taste, and solidity of judgment, only to be surpassed by the bright examples afforded by the lives of their authors.

The number of poor families, both in Paris and in the country, relieved by the extensive charities of the two houses of Port Royal, is almost incredible. For a very considerable time Port Royal des Champs had regular surgeons and physicians, on purpose to attend the poor. They were all persons of known piety. They visited all the villages round about, carrying with them medicine and the New Testament, which some of them were in the habit of reading as they walked, in order to enable them at once to become useful physicians to the souls, as well as to the bodies of their patients.

Nor did the nuns merely depute others, to perform these acts of charity. They studied the chirurgical art themselves, and dressed the most loathsome wounds of the poor with wonderful charity and dexterity.

Instead of all those frivolous works, by which the industry of other nuns is generally occupied and



rendered subservient to the vanity or curiosity of persons in the world, it was equally astonishing and admirable to observe with how much industry, economy, and neatness, the nuns of Port Royal contrived to put together the least scraps, or bring the least remnants into use, and to make clothing for the multitudes of poor women and children who had nothing wherewith to cover themselves. And it was perfectly wonderful how, when in the midst of poverty, and unjustly stripped of their property by persecution, their indefatigable christian charity furnished them with a multitude of resources and ingenious contrivances to assist others. GOD, who seeth in secret, knows how often their largesses have been poured out, with kind abundance, to the poor without their gates while they have deprived themselves of their own subsistence, and given their own bread, to supply the wants of others, and the day is at hand when He shall assuredly reward them openly.

In all these respects, the M. Angélique herself set the example to her nuns. She had a peculiar and admirable talent in nursing, consoling, and beneficially influencing the sick. She visited them, watched over them, and found time to render them the very meanest services, even with her own hands. Nor did she only assist them in slight illnesses; her truly divine zeal led her to visit those equally who laboured under the most contagious disorders. The

most loathsome wounds, the most infectious diseases, and the most malignant fevers never deterred her from attendance; and she herself continually nursed persons suffering under their influence.

It might be justly said of her, that death had lost its sting; and hence she was enabled to follow the injunction of inspiration; and as Christ had laid down His life for her, so was she ever ready to lay down her's for her brethren.

She made it a point, constantly to inquire into the state of the neighbourhood; not only bestowing ample charities amongst the poor, but taking, and placing out, and providing for their orphan children.

Within the enclosure of the monastery, she erected a very large infirmary, where the poor women and children of the neighbourhood were nursed in sickness, and had medicines dispensed to them; or their wounds properly dressed, if they were surgical cases; the abbess often bleeding them, in cases of emergency, with her own hands.

She had an obedience established in the convent, expressly for the purpose of clothing the poor, and another for that of their children. These clothes were spun, wove, cut out, and made up, by the industry of the nuns.

If the children happened to come without their mothers, the abbess has often been seen herself to strip off their rags, wash them, and put on their new

clothes. If, by any chance, the stores in the obediences were exhausted, the M. Angélique took the linen of the monastery, from their several obediences, and had it made up for the poor; teaching the nuns to deprive themselves of it, rather than let the poor go without.

One great end and duty of a monastic institution, she used to say, is to help the poor who have no other help; if, therefore, we fail in that, we do not fulfil one great end of our vocation.

The M. Angélique not only zealously inculcated the principles of charity; but her prudence devised the means, by which it can be efficaciously reduced to practice. She therefore had all her nuns instructed in the strictest economy; she allowed nothing to be lost, but had the least remnants turned to account. Indeed, the charity of this eminent christian was so fervent, that, when the house was in great straits, she had been known to part with all the church-plate of both houses, even down to the very silver lamps and candlesticks; nay, she has even taken the very napkins off the altar to make clothes, or bind up the wounds of the poor.

The M. Angélique was not only a decided, but an elevated christian. A person of a grand and comprehensive mind, who knew when to sacrifice the appendages of religious profession to the immutable principles of religion itself.

The spirit of this excellent abbess pervaded her whole community. At the very period above mentioned, the great necessities of their own house being the subject of conversation, a sister of the M. Angélique, who was also a nun at Port Royal, was present, and having gone through her relation, terminated it by saying, with a countenance beaming with benevolence, “ Well! I do not think there is any one thing in the world that can give one such lively pleasure, as to assist those who are in want. And yet, perhaps, after all, there is one still more elevated, which is to have given away every thing, and to afford the same pleasure to children of GOD, by receiving what our good Lord chooses to send us by their hands.”

The charity of Port Royal was, however, by no means bounded by the necessities of the lower classes of the community. The M. Angélique extended her inquiries to the families of tradesmen, whom she often rescued from destruction by timely loans, or assisted by placing their children in schools, or where they might learn trades; nay, she privately informed herself concerning all the families of decayed gentry in the neighbourhood; many of whom were supplied with sums of money, who were never able to trace the hand from whence they came. Several families she completely maintained, and had their children suitably educated, and provided for;

taking the daughters into the school attached to the monastery.\*

Besides this munificent charity to secular persons, both the M. Angélique and all other abbesses of Port Royal, invariably appropriated a tenth of their income and of all the donations they received, either to charitable institutions or to distressed but pious religious communities. If it so happened that these rents or donations came at a moment of such pressing necessity that it was impossible to reserve them, the procuratrix † entered it as a debt in her account book, and it was paid as soon as possible.

It was a very frequent observation of the M. Angélique, that a true christian will have before his eyes the danger of wealth more than that of poverty, and the fear of superfluity more than that of necessity. Nor were these sentiments confined to the abbess, they extended to the very lowest servants who were attached to the house.

One of the carters of Port Royal, named Innocent Fai, used always to eat the bran bread made for the dogs, in order to give his own portion to the poor. Being possessed of a little piece of land, he sold it

\* See, for almost all the preceding articles of charity and disinterestedness, Besogne, tom. i. p. 56—72, and many others as striking.

† The Procuratrix is the nun who pays the bills, keeps the stores, and transacts the business of the monastery. Something between a house-steward and a housekeeper.

for four hundred livres; one hundred he gave to deliver a prisoner, and the remaining three hundred he gave out to poor families in weekly allowances. One piece of land he kept in corn, which, after his work was over, he used to thresh out himself; his friend, the miller of Port Royal, having ground it, and his sister baked it, he gave it to the poor, as well as his wages, which he laid out in clothes for them. Perceiving his charities were spoken of, he begged a friend to distribute them in his own name; on his refusing to give them as his own, he then begged the nuns of Port Royal to keep his wages, and let them be distributed amongst the charities of the house. Whenever his work was done he used to go into the stable, and, shutting the door, spend his leisure-time in prayer; pretending, if any one came in and surprised him kneeling, to look for something, as though he had dropped it in the litter between the horses. He also used to be very diligent in reading Scripture, and the nuns having given him a little room of his own with a key, he used to shut himself up there and copy out passages of Scripture, that he might learn them by heart. These he repeated as he pursued his daily labour, and they formed the subject of his conversation with his fellow-servants and with the poor. He always went very thinly clad, and literally fulfilled the precept, “let him that hath two coats impart to him that

hath none." One winter he passed without shoes and stockings, having spent all his money, and having stripped himself of them to give to a poor old woman whom he saw as he was working out of doors. A gentleman one day, seeing him in this condition, told him, "he was a great fool," and asked him, "where he had learnt to strip himself in this manner?" he replied, "in the Bible." "You are an ignorant, stupid fellow," returned the gentleman, "and misunderstand it. You are the first poor person for whom you should keep your little property, and not leave yourself to die like a dog on a dunghill in your old age, and to starve for want." "Sir," returned Innocent Fai, with great animation, "it is not wealth that can supply our real wants, but Providence; and if we do not submit our desires to Him, we may, in the midst of wealth, not only suffer from real wants, but be tormented by the multitude of factitious ones. Death will come, and when it does, the conscience will be more tormented by superfluity, than the body by want."

The M. Angélique de St. Jean, who traces the character of Innocent Fai, in the *Necrologe de Port Royal*, adds, "It is remarkable that Innocent Fai died just one fortnight after this conversation," having not one penny in his pocket, but assisted by the best advice of the six first physicians in France; nursed, not by hirelings, but by the recluses of Port

Royal ; men whose education was in courts, whose names on earth were amongst the princes of the land and in heaven who were enrolled amongst the saints. His funeral was attended with honor by a large community, whose numbers and whose names were equally calculated to bestow religious or worldly respect on his remains.

It is equally remarkable, that the gentleman who gave him advice, lived a long and worldly life, and died in a noble mansion-house, situated in his own magnificent grounds, in a splendid room, on a bed of down. But his family had fled from the scene of sickness. The tardy footsteps of the often called, and often vainly expected hireling, alone broke the dreary solitude of his empty palace, and the physician pronounced his doom to the indifferent ears of strangers. Then he found that the hand of unattached servitude, which alone relieves the wants of the ungodly rich, is colder than that with which casual charity relieves the poor. But whether he died the death of the just, his nearest relatives did not leave their scenes of dissipation to inquire.

One of the chief excellences of Port Royal, and one which perhaps the most excited envy against it, was the admirable education bestowed upon children. It was equally luminous, judicious, and religious. Never was there any asylum, in which the comparative innocence and purity of childhood and early



youth remained more completely unsullied by the contamination of the world; nor in which the education was better adapted to the various ages and talents of the pupils. This institution, far unlike most of the schools of other monasteries, did not confine its care to the merely innocent habits which arise from not being exposed to the society of the vicious. The truths of christianity were solidly and luminously taught. The Scriptures, and the Psalter, were not only diligently studied and explained, both in French and Latin, but they were read in the attitude of prayer: and these pious exercises were preceded by a solemn prayer for divine assistance to understand and apply the weighty truths they revealed; and they were always succeeded by a pause for meditation, and self-examination. The church liturgy was also taught and explained in both languages.

The lessons of piety, which the young ladies of Port Royal received, were still farther impressed upon their hearts, not only by the examples of the nuns, who were appointed to be their instructors, but by the practice of a large and pious community, solely occupied in praising GOD, and in serving Him in their neighbour. Their education embraced, moreover, every detail of religious practice, and habits of not only acting, but of feeling, kindly and respectfully towards others; of being at once dis-

creet and sincere; in short, the whole art of christian social duties and talents, founded on religious principles, was eminently cultivated in this excellent school. Great assiduity was likewise used in improving and strengthening the understanding, in giving habits of general mental activity, and of prompt, voluntary, intellectual exertion. The minds of the pupils of Port Royal were solidly and thoroughly cultivated; and where the germ of peculiar talents was discerned, the education they received under the sisters of the Pascals, Arnaulds, &c., was far different, indeed, from that of any other public system of education. Where this distinction was not perceived, the course of instruction at Port Royal was equally calculated to render them accomplished mistresses of distinguished families, or perfect and devoted nuns. The same spirit of devotion and piety was inculcated in either case.

It would be very easy to cite an amazing number of young ladies educated in these monasteries, who subsequently edified the world, the court, or the cloister, by their wisdom, piety, and talent. It is well known with what sentiments of admiration, gratitude, and reverence, they always spoke of the education they received at Port Royal, and that those who were ejected by an arbitrary royal mandate, retained to their latest breath, amidst the vicissitudes of the world, and the splendors of the court, the same

affection for this desolated house, as the Jews preserved in their captivity, for the ruins of Jerusalem.

It would, perhaps, be difficult to find a short composition of more pathos, than the letter which one of these exiled scholars wrote to the abbess of Port Royal. Our limits, however, will not admit of its finding a place in these pages. But we must not close this subject without observing, that although many treatises on education have appeared in modern times, and not a few of them have been distinguished for the splendid talents of the writers, perhaps not many amongst them surpass in true wisdom, in profound knowledge of the human heart, or in reality of experience, the luminous "Reglemens des Enfans," composed by the M. Agnès. Nor is it to be forgotten, that whilst the press teems with numberless theories, proposing plans of education, this little, but inestimable work, details a system which has been tried, and that with unexampled success, for above sixty years; and which at the end of a hundred and fifty years, still entitles its venerable author to the reverence due to transcendent piety, and the admiration accorded to supereminent talent.

The portion of this work, on the spirit in which christian instructors should undertake education, and the principles on which they should proceed,

is surely well worth the study of all those who undertake or promote the education of children.

Nor ought we to forget, in closing our list of the charities of Port Royal, the spiritual blessings which were so abundantly diffused by the extensive correspondence they carried on, with piously disposed persons of every degree; so that, from the retirement of this seclusion, they spread a blessing over all France.

But the munificent assistance which the house of Port Royal itself received, was no less remarkable than the liberality with which it distributed help to others. The instances which are recorded in its annals of wholly unexpected and opportune donations at moments of distress, when their only refuge was in united prayer, are equally remarkable and edifying. Although the estates, with which the monastery was endowed, only produced the annual rent of seven thousand livres; and although the necessary expenses of the house amounted to nearly ten times that sum; yet the M. Angélique often said, she never had felt a moment's anxiety, and that she never had entered into any necessary expense for her community, or engaged in any incumbent work of charity, but the Providence of GOD had, in the issue, sent her wherewith amply to defray it. She, therefore, went on giving, whilst she had a quarter of a crown in the house, when

asked by the truly necessitous, never turning away from those who would borrow of her, or distressing herself with anxious thoughts for the morrow, what they should eat, what they should drink, or where-withal they should be clothed; and the event abundantly fulfilled the word, that GOD knew they had need of all these things. They sought first the kingdom of GOD and His righteousness, and all other things were richly added unto them. Often, indeed, they suffered temporary want; but in the end, Providence poured in assistance with such ample abundance, that it appeared as though the Lord, whom they so disinterestedly served and so faithfully trusted, returned into the bosom of this holy house an hundred fold for all the wealth they scattered with so munificent a generosity.

Exclusive of the presents continually sent them, of articles of present consumption for the house, immense donations were, from time to time, made to the monastery. Amongst others, M. Arnauld, father of the M. Angélique, who bore so prominent a part in the "Journée du guichet," laid out immense sums, not only in repairing and re-establishing the ancient buildings of Port Royal; but, to show his entire acquiescence in that seclusion he had so much opposed, he, at his own expense, encircled all the monastic enclosure with the strong stone wall by which it is now bounded; the old one, which had

been raised of earth, being so decayed that, in some places, scarcely any traces of it remained.

Madame Arnauld, his widow, as it was before observed, purchased the magnificent hôtel de Clagny, for the establishment of Port Royal de Paris. The purchase-money of which alone, independently of the fitting up, amounted to twenty-four thousand livres. The Marchioness of Aumont defrayed the expense of erecting the church, and refitting the interior of the house. The Princesse de Guimenée, and the Marchioness of Sablé, conjointly built the cloisters and the sacristy. They also contributed, with the Marchioness of Acquiviva, the celebrated Marchioness of Sevigné, Madame le Maitre, and the Baroness of Guenegaud, towards erecting many distinct piles of buildings in the courts, for school-houses, infirmaries, store-houses, and offices; houses for ladies who boarded in the establishment, &c. &c.

Besides this assistance, very considerable accessions accrued to the property of Port Royal, from the families of several of the nuns, or the donations of those ladies of independent fortune who took the veil there; as the Marchioness of Chazé, the Countesses de St. Ange, de Rubentel le Camus, the Lady Madeleine Briquet, her friend the Countess of Brégy, &c. &c.

Madame de Bardeau alone, gave thirty thousand livres.

The monastery of Port Royal received also fre-

quent legacies from the recluses, who died at Les Granges; MM. le Maitre de Sericourt, and de Saci, left the monastery their whole possessions. M. Benoise, counsellor of the parliament, and M. Briquet, Advocate-general of France, gave a thousand crowns each. The Abbé de la Potheri, a rent upon salt of fifty crowns; and the Queen of Poland presented them with an agate ciborium, estimated at four thousand crowns, besides many other presents of great value.

Nor did the house of Port Royal des Champs meet with patronage less munificent. It was, by the generosity of friends, completely repaired and refitted. Or rather, it was entirely rebuilt, and enlarged to four times its former extent under the direction, and chiefly at the expense, of the Duke de Luynes, M. d'Andilly, the Marquis of Sevigné, and M. Gué de Bagnols. The latter expended upon it forty thousand livres, besides a rent of six thousand livres, with which he endowed the monastery in perpetuity. The Duke de Liancourt, the Duchess his wife, and M. de Luzanci, each gave a donation of ten thousand livres, and the Marquis de St. Ange, all his fortune. The Duke of Pontchateau, also, made very considerable donations to Port Royal. The Duke de Luynes built the mansion of Vau-murier, which he afterwards presented to Port Royal; and M. de Liancourt erected a large range of buildings in the court, for the reception of those guests

whose piety might lead them to renew their strength by a temporary seclusion amongst the inmates of Port Royal. The Duchess of Longueville built a noble house, and laid out spacious gardens within the monastic enclosure, where she usually spent some months in the year.

Besides these pecuniary largesses, and a multitude without number, of private alms continually bestowed, by persons known and unknown, the domains of the monastery were very materially increased in value by the labours of the recluses. The farms were repaired, re-established, and every way improved. The stagnant waters were drained, and formed into clear lakes, abounding with fish. The woods, gardens, and orchards, were assiduously cultivated and enlarged. The fruit of Port Royal, indeed, was celebrated for its extraordinary size and fine flavour; so much so, that when M. d'Andilly annually sent presents to the Queen Mother, Anne of Austria, Cardinal Mazarin used to call it, "Fruit bénit."

Such were the largesses bestowed by the friends of piety upon Port Royal. Truly might it be said, in this instance, that as they gave, so was it given to them, and with the same measure they meted to the distresses of others, so was it measured to them again; good measure, pressed down, and shaken together, and running over, did men give into their bosoms.



## CHAP. V.

CIVIL WARS. — HORRORS OF THE ANTICHRISTIAN  
PRACTICE OF WAR.

AMID this prodigious influx of wealth, although their establishment was greatly enlarged, the nuns of Port Royal remained unchanged. Their munificence was diffused more extensively without; but the same temperance and self-denial reigned within. All the additions made to the monastery were rendered instrumental in benefiting both the poor, and the whole neighbourhood. The M. Angélique considered the poor, even in the manner of conducting the erection of these buildings. She suffered the work to be suspended, during the hay and corn harvest and the vintage, when employment was to be readily obtained in agriculture; but as soon as it began to decline from that source, and the poor were in want of work, she collected all hands to go on with the building. During the second war of Paris, usually termed the war of the princes, she was advised to desist from these additions and improvements, till it should be over, as the materials were

much increased in price; and could not be brought without a considerable escort, and even then were liable to pillage. But the *M. Angélique* was not to be deterred by such considerations; on the contrary, she determined to prosecute the buildings with redoubled vigor, that she might, with masons, escorts, watches, messengers, &c. have an opportunity of maintaining, by their own independent labor, double or treble the number of persons she would have employed in a time of peace. It is impossible to describe the blessing this proved to the whole neighbourhood. Not only was a maintenance by this means afforded to an incredible number of country people who were literally starving; but a multitude of men, women, and children, were thus preserved, by useful occupation, from falling into those habits of idleness, vice, and pillage, to which they were tempted by the misery of the times.

A gentleman riding through the valley of Port Royal, and looking at the vast piles, which constituted the monastery, observed to a servant whom he accidentally met: — “These buildings, I understand, have cost double the sum they ought.” “Sir,” returned the man, “the price did not seem great to the nuns, since every stone was accompanied by the benedictions of the whole country.”

Both the monasteries and the recluses of Port Royal, maintained a constant correspondence with

M. de St. Cyran. The spiritual instructions they derived from him formed the basis of the advice they themselves gave to a numerous circle of religious persons who had continual recourse to them. Thus, even during his confinement at Vincennes, M. de St. Cyran was the means of diffusing an enlightened piety over all France.

The time was now at hand, when the generosity and charity of these recluses became as publicly known as the spirituality of their writings.

Cardinal Richelieu died in 1642. The death of Louis XIII. almost immediately succeeded that of his minister. Louis XIV. came to the throne in 1643, when he was not quite five years old. His mother, Anne of Austria, being appointed sole regent, nominated the Cardinal Mazarin prime minister—an appointment which was equally odious to the nobility and the people. The latter found themselves oppressed by grievous taxes; the former beheld with indignation so large a share of power invested in a foreigner. A strong party was formed against him by the Duke de Beaufort, the Duke de la Rouchefoucauld, and Cardinal de Retz. This powerful faction was headed by the Duchesse de Longueville, sister to the great Condé—a lady celebrated for her beauty and her accomplishments, but above all, for political intrigue. She soon gained over her husband, and her brother, the Prince of

Conti, who used every endeavour, and employed every means, to render the royal party odious in the sight of the people. At length they succeeded in raising a revolt. The Queen, with the Prince and minister, were compelled to flee from Paris. Troops were raised on both sides. Madame de Longueville now assumed the authority of a queen. She concerted measures of placing the capital in a situation to stand a regular siege. This intrepid and enterprising Princess was not in the least dismayed, when she beheld the royal troops advance, and the capital, in which she commanded, blockaded on every side. Her brother, the great Prince of Condé, continued faithful to his allegiance, and led on the attack. The Princess of Longueville, neither mollified by the ties of blood, nor daunted by his military fame, as resolutely maintained the defence. Her spirit of intrigue furnished resources against every exigency. At the solicitation of the rebels, Spain lent her assistance. The Archduke, governor of the Low Countries, was ready to pour into France 15,000 men. Fascinated by the united influence of the wit and beauty of Madame de Longueville, the great Turenne, abandoning his duty, took the field against his sovereign, and turned his arms against his native country. France was plunged into the horrors of a civil war. Violence, rapine, and desolation, spread over the whole kingdom. Famine began to make

its appearance. Misery and iniquity pervaded the land; but above all, in the neighbourhood of the besieged capital, the sufferings were extreme.

Nor did religious houses escape the horrible ravages of a desolating war. Many of these seclusions were levelled to the ground. The abbey of St. Cyran was ransacked; and Port Royal itself threatened with a similar visitation. In this emergency, their friends advised them immediately to send the nuns to Paris, and undertook to hold possession of the monastery, and to strengthen it by such fortifications as might, under present circumstances, prove the most effectual preventive against an attack.

On this occasion, one of the recluses writes as follows: "The day of St. Mark was chosen for the translation of the community. Though so many years have passed away, I seem still to see the procession of carriages driving from the door, and forming a long line down the avenue. I still remember the peace, silence, and good order, which marked this trying hour; and seem, even now, to see the Mère Angélique presiding everywhere, and superintending the most minute details, with that expression of uninterrupted peace and love which shewed that whilst she was diligent in business, she lost none of her fervour of spirit in serving the Lord, whatever might be the nature of her occupation.

"Scarcely had we watched the last carriage down

the avenue, with fervent prayers for their preservation, than we immediately took possession of the abandoned monastery, and after removing into it all our furniture, we began to examine how far it would be possible to fortify it, so as to render its walls impervious to attack.

“ It was resolved to strengthen the walls, and to build a variety of small towers along them at intervals, which should serve as strongholds. Accordingly we all set to work, and in a very few days the whole aspect of the place was changed. Some were occupied in digging the foundations, others were busied in hewing stone, or handling the trowel. From a solitude of prayer and meditation, Port Royal was suddenly transformed into a scene of strange and uncongenial activity. Her forests echoed to the harsh grating of the saw, or reverberated the reiterated stroke of the woodman’s axe. Nevertheless, though the occupation was changed, the same spirit still pervaded the whole community. Amidst the despatch of business, a heart watching unto prayer was observable on every countenance. Surrounded, externally, by the horrid alarms of war, an internal peace reigned in the soul, and whilst the hands were diligent in earthly concerns, the frequently uplifted eye shewed, that the conversation of the heart was indeed in heaven; and between the intervals of each stroke of the axe, the ear caught

the songs of praise, with which the recluses beguiled their hours of labour. Often as I looked around, and contemplated my companions labouring in the midst of the forests which enclosed our seclusion, it brought to my mind the times of Esdras, when the people of GOD built the walls of Jerusalem, with the sword in one hand and the trowel in the other.

“ In the mean time, however, the danger became more pressing, and before the walls were completed, the peaceful inhabitants of our seclusion were sheathed in military armour. Instead of monastic solitude, Port Royal now exhibited three hundred warriors, armed cap-a-pee. Spears and helmets glittered amidst the dark recesses of her forests, and the din of arms was heard for the first time, in a retreat so eminently consecrated to prayer. Yet was not the character of its inhabitants changed. The same devotion reigned in their hearts, and though the occupation of their working hours was altered, those devoted to exercises of religion or of charity were never infringed upon.

“ Still I must own, that the striking contrast between the genuine occupations of the disciples of the Prince of Peace and our present life, was painful. Scarcely had the pealing anthem ceased, when the harsh blast of the trumpet called us to assemble in arms. The forest, which had never echoed but to orisons, or hymns of praises, was now disturbed by

the clash of arms, and the trampling of horses' hoofs. The wood-pigeons, hares, squirrels, and other tribes of little animals, which were almost tame, from the undisturbed peace in which they lived, now started with fear at volleys of musquetry. I remember feeling particular pain, when, instead of closing our day with prayer, the deep thunders of the evening-gun reechoed from the distant mountains; and as its blue smoke dissipated itself over the dark and shagged forests, the awful grandeur of the scene, and perhaps some other secret emotion, used to fill my soul with deep melancholy. O! blessed time, my heart said, when our strength was alone in the arm of the Lord, and when without trusting to an arm of flesh, we securely rested under His shadow!

“ Yet surely arms were never wielded by hands more pure. Whilst their armour glittered in the sun, the gold and silver with which they were adorned, concealed the hair-cloth and the penitential shirt beneath; and the plumes which towered over their martial fronts, hid the tear of compunction which flowed down their cheeks. Whilst the two-edged falchion glittered from their side, the hands that wielded it were solely occupied in pouring balm into the wounds of their afflicted countrymen. The voices which called to arms, were chiefly occupied in pouring forth the prayer of faith, or the thanksgivings of divine love, by the beds of the dying;



and the gaily caparisoned horses that seemed so eager for the field, were solely used in carrying food and raiment to the distressed. It was an awful sight to see, in the midst of these strangely altered solitudes, this little troop at the moment the bell rung for prayer. In one instant every helmet was cast upon the ground, and with their heads uncovered, and their faces prostrate in the dust, a thousand hands cased in steel, were lifted up in suppliant adoration. Thus under the external garb of war, these excellent men still served the Prince of Peace; and whilst their hands seemed rough like those of Esau, their hearts and voice still continued to be those of Jacob. Yet I confess I deplored the fatal necessity by which the servants of GOD assumed even the appearance of evil; and often as we buckled on our arms, we could not restrain our tears and prayers to GOD, that he might be pleased to do away this direful necessity.

“ Our venerable minister, M. de Saci, had not been consulted on the steps which had been taken. He said but little, nevertheless it was obvious that his heart mourned over us. However, he contented himself with being more than usual in retirement, and in pouring out his heart in secret before GOD. Tranquil and recollected in the midst of alarms, his very aspect said to our hearts, that he trusted not in an arm of flesh, but in the power of the living

GOD. And, in the midst of three hundred armed men, M. de Saci, unarmed, seemed a stronger defence to them than their united force, if exerted, would have been to Port Royal.

“ M. de Saci united, in an eminent degree, prudence with faithfulness. His deep knowledge of the human heart, led him to see the danger of a departure, even in appearance, from the ways of GOD. Yet he waited for the proper moment to speak—the moment at which their own experience should begin to corroborate the force of his words.

“ Then, and not till then, he spoke. ‘ My dear friends,’ would he say, ‘ examine yourselves; I will not say, prove your own selves, whether ye be still in the faith, but try whether you increase with the same increase as formerly, in the love and knowledge of GOD. The enemy of our souls, who is always going about seeking whom he may devour, is peculiarly active in these times of external disorder and danger, when the soul is in an especial manner likely to be thrown off its guard. Now, do you find, that whilst you practise your exercises of earthly warfare, that your heart is solely engaged in spiritual combats? Whilst you wield the arms of man, does your heart as fully and as singly as formerly depend on GOD alone for help? Now your minds are busy in contriving so many schemes of defence, are your hearts as completely resigned as formerly

to whatever event it may please GOD to send? My dear friends, if we would obviate the effects of public disturbances, should we not do well to apply the remedy to their primary cause? Surely, the primary cause of public judgments can be no other than public sins. Whilst then we are endeavouring, by force of arms, to extirpate the branches, the baneful root still remains. O, my dear brethren, should we not be much more effectually serving our country by spreading the knowledge and love of the gospel, than by aiming at the defence of any particular spot, however consecrated? Amongst the multitudes who have taken up arms in this unhappy contest, how has the country been benefited? Believe me, we should be doing a greater service to our country, by setting an example of humbling ourselves before GOD, of confessing our sins, of walking in His precepts, of being resigned to His will, of trusting to His love, and therefore remaining at peace amidst all the horrors and alarms of war. Civil war is one of the most dreadful judgments of GOD upon a guilty land. How is it possible that your minds can be taken up with temporal interests, when you ought to be solely occupied in seeking a restoration to the divine favour? And how can it be, that in the midst of so awful a judgment, that should only furnish you with secular occupation, which ought to be the cause of the deepest humiliation? I know, indeed, my

brethren, what human laws allow in such cases, nay, what the great law of nature—the desire of self-preservation—universally recognises. But, my dear friends, we are, in a peculiar manner, under divine and not human laws; we are under obedience, not to nature, but to grace. Remember, my dear brethren, the day you each consecrated yourselves to GOD. If you did not then resolve to follow the Captain of your salvation who was made perfect through sufferings, and if you did not intend to have fellowship with Him in those sufferings, even to death, you are not worthy of Him. O! my brethren, how little did I expect when I received your vows, to behold these very altars, where you pronounced them, venerable by their antiquity, and by the successive generations of saints who have for centuries surrounded them, imbrued and defiled—for so they are—even by the mere semblance of blood and carnage. The horrors of war are ever dreadful to the christian mind; but surely this is as that abomination of desolation spoken of by the prophet Daniel, when that which is unclean shall even defile the holy places and the temple of the Most High.’

“Such were the sentiments of our reverend pastor. Nor did his children need to have them repeated. Though the judgment had erred, the heart had remained pure. Arms were banished Port Royal. The nuns returned to their monastery.

We resumed our former occupations, and Port Royal became, as heretofore, an house solely dedicated to prayer and praise.”

Meanwhile the horrors of war raged all around with redoubled fury. Pillage and assassination desolated the country on every hand. Incendiaries and marauding parties laid waste the produce of the land, and famine and pestilence depopulated the cities.

In this hour of exigency, the inhabitants of Port Royal proved the guardian angels of the land. This hospitable seclusion became an asylum to the distressed. Their whole attention was turned to assist their unhappy country. Several hundred persons were every day supplied with food from this monastery. Multitudes of sick and wounded were attended by the recluses. They visited every part of the district to relieve the wants of the inhabitants, and to preach peace and concord. Their houses were crowded with persons who sought an asylum from the tempest. Many of their most bitter enemies were entertained at Port Royal during all the time of the siege. The whole of the monastic enclosure was crowded with the effects which their poor neighbours brought there, as to a place of safety. The Abbess Angélique writes in the following terms, to one of her friends: “We are all occupied in contriving soups and pottage for the

poor. This is, indeed, an awful time. Our gentlemen, as they were taking their rounds yesterday, found two persons starved to death, and met with a young woman on the very point of killing her child, because she had no food for it. All is pillaged around; corn-fields are trampled over by the cavalry, in presence of the starving owners; despair has seized all whose confidence is not in GOD; no one will any longer plough or dig; there are no horses, indeed, left for the former; nor if there were, is any person certain of reaping what he sows; all is stolen.

“ Perhaps I shall not be able to send you a letter to-morrow, for all our horses and asses are dead with hunger. O how little do princes know the detailed horrors of war! All the provender of the beasts we were obliged to divide between ourselves and the starving poor. We concealed as many of the peasants, and their cattle, as we could in our monastery, to save them from being murdered, and losing all their substance. Our dormitory and the chapter-house were full of horses. We were almost stifled, by being pent up with these beasts. But we could not resist the piercing lamentations of the starving and heart-broken poor. In the cellar were concealed forty cows. Our court-yards and out-houses are stuffed full of fowls, turkeys, ducks, geese, and asses. The church is piled up to the

ceiling with corn, oats, beans, and pease; and with caldrons, kettles, and other things belonging to the cottagers. Every time we enter the chapel, we are obliged to scramble over sacks of flour, and all sorts of rubbish. The floor of the choir is completely covered with the libraries of our gentlemen. Thirty or forty nuns, from other convents, have fled here too for refuge. Our laundry is thronged with the aged, the blind, the maimed, the halt, and infants. The infirmary is full of sick and wounded. We have torn up all our rags and linen clothes to dress their sores. We have no more, and are now at our wits' ends. The cold is excessive, and all our firewood is consumed. We dare not go into the fields for any more, as they are full of marauding parties. We hear that the abbey of St. Cyran has been burnt and pillaged. Our own is threatened with an attack every day. The cold weather alone preserves us from pestilence. We are so closely crowded, that deaths happen continually; GOD, however, is with us, and we are in peace."

Such is war! How impossible does it appear that any christian should be engaged in it! How wonderful that the perpetrators of such horrors should be so deluded as to imagine themselves amongst the children of the GOD of love!

Port Royal continued to be distinguished for its charity during the whole period of the war.

## CHAP. VI.

CAUSES OF ENMITY AGAINST PORT ROYAL. — COMBINATION OF THE COURT AND JESUITS AGAINST IT. — SINGULAR EVENT BY WHICH IT WAS QUELLED.

A SOCIETY, such as Port Royal, could not be long without experiencing the truth of their divine Master's declaration, that all who will live godly in Christ Jesus, shall suffer persecution. In all ages, as in that of the primitive church, the introduction of the gospel is like bringing a sword on earth, dividing between the good and bad.

At the first institution of the reform at Port Royal, the M. Angélique experienced, as has been shewn, some degree of opposition. Whilst the excellent of her order availed themselves of so bright an example, those who remained in their unrenewed state, counted her life madness, and her undertaking to be without hope.

The recluses also had their own trials, and it may truly be said, that they were partners in the tribulations of their friends.



M. le Maitre's conversion took place in 1638, just before the imprisonment of M. de St. Cyran, and the death of Jansenius. Two months after he and others first arrived at Port Royal, they had been compelled to flee from the persecutions of Cardinal Richelieu. They escaped to Férté Milon—there they lived concealed for some months. After the storm was blown over, they again returned to Port Royal. But these pages are rather intended as a compendious explanation of the nature of the institution of Port Royal, than as a history of the persecutions, by which it was at length destroyed. It must therefore, suffice briefly to observe, that many causes conspired to render the Jesuits inimical to this institution. These causes may, perhaps, be referred to three general heads: their enmity to M. de St. Cyran, the grounds of which are elsewhere related; their jealousy of the growing celebrity of a society, which already eclipsed their own in literary fame,—of a society which had outshone them in academical institutions, and which also threatened to do so in spiritual direction; and lastly, they were actuated by a determined animosity against the family of Arnauld, the motives of which were as follows:—

The grandfather of the M. Angélique had been the most eminent advocate of his day. He had been employed by the university of Paris, in an im-

portant cause against the Jesuits, which he gained. Besides this, the pre-eminent piety of the Port Royalists, had been long interpreted as a silent reflection on the lax principles of the casuists. And above all, the writings of Dr. Arnauld had greatly aggravated their displeasure. He published a work on frequent communion, deploring the levity with which too many persons approach that sacred mystery, and maintained that the work of repentance must be perfected, before the seed of a living faith can be implanted. He urged the necessity of a real cessation from sin, and an heartfelt desire to relinquish evil, previous to absolution; and concluded by observing, that no repentance could be termed evangelical, which arose solely from a fear of punishment, unmixed with a true desire after holiness, and the love of GOD. The whole was enriched and supported by ample quotations from the Scriptures, and the Fathers of the church.

This book created very considerable alarm amongst the Jesuits. It was the chief object of their society to obtain unlimited power by a very extensive spiritual direction. They especially coveted to guide the consciences of men in power. In this aim, their success was proportioned to their assiduity. There were very few princes on the throne, nobles in the realm, dignitaries in the church, or religious houses belonging to any order, which were not, either

directly or remotely, under their influence. Amidst so considerable a number of the great and powerful, there were many who, whilst they wished not to lose heaven, were yet resolved to continue in sin. Their ghostly fathers were hence reduced to the alternative either of wholly breaking with them, or of finding out some accommodating system of morality, by which they might at once retain their influence, and yet in a measure save appearances, as respected their own spiritual reputation. To this end they had framed their celebrated system of casuistic morality.

It is easy to see, therefore, that a work such as that of Dr. Arnauld — the very object of which was to tear away every refuge of lies — would fill the Jesuits with the utmost consternation. Should M. Arnauld succeed in establishing the true doctrine of penitence, one of two evils awaited them. Either their reputation for piety would suffer for not enforcing it, and in that case their direction would not be sought: or if they did exact rigorous penance, they well knew that the bulk of their flock would instantly quit them for milder pastors.

In this difficulty, nothing remained but to brand M. Arnauld and his work with heresy. The extensive direction of the Jesuits gave them a powerful influence among all classes, and chiefly among the great. It soon began to be every where rumoured, and especially at court, that a new heresy had sprung

up, and that unless Port Royal was exterminated, the most heavy judgments, and the most signal strokes of divine vengeance, would speedily overwhelm the land.

The Sorbonne, and all the Gallican clergy, were appealed to by the Jesuits. Rome itself was applied to, respecting M. Arnauld's work.

Our Lord has declared, that the world will love its own. A decision was accordingly given, such as might have been expected. Port Royalists were condemned.

In February, 1656, the Jesuits obtained in the Sorbonne, a censure of Father Cornet's five propositions. These celebrated propositions, it may be remembered, had been artfully framed by the Jesuits, and were pretended to be extracted from the Augustinus of Jansenius. They were not, however, contented with the honours of a triumph. They resolved to reap some substantial fruit from their victory. The Jesuits had long termed the little schools of Port Royal, the seminaries of Jansenism, and hot-beds of heresy. They now obtained an order from government to abolish them. The officers of the police, accompanied by a troop of archers, were sent to Port Royal des Champs, where they made a list of the schools. They then proceeded to each, and immediately turned out all the masters and scholars, and sent all the recluses away from

Port Royal des Champs, on pain of imprisonment. This was soon followed by an order of council against the nuns. It was resolved, that every scholar, postulant, and novice, should be turned out of both the houses of Port Royal. The decree had been actually signed, and was on the point of being carried into execution, when, by a most extraordinary circumstance, a stop was put to the whole persecution. The incident itself cannot be omitted, because it forms an important epoch in the history of the institution. That its truth was believed both by the friends, and by the enemies of Port Royal, is generally allowed; and it would seem that it was this belief which arrested the arm of the secular power. In short, it is alleged that it disarmed the vengeance of a powerful and despotic monarch; that it stayed the thunders of the Vatican; and turned the tide of opinion of almost a whole nation.

The circumstance alluded to, was a miraculous cure, said to have been effected on the niece of the great Pascal; and as many persons have expressed a wish that an account of this cure should appear in these memoirs, a literal translation of one of the numerous accounts which have been given of it is here inserted without comment.\*

\* We are not of the number of those who repudiate every kind of supernatural agency, or who allege that miracles have ceased. On the contrary, we are persuaded that they would be more frequent, if

*Account of the Cure of Pascal's Niece, from Dom. Clemencet's History of Port Royal. Vol. iii. pp. 367—393.*

Marguerite Perrier, daughter of M. Perrier, counsellor in the Court of Aides, of Clermont, and of Gilberte Pascal, sister of the celebrated M. Blaise Pascal, was placed at Port Royal, with her eldest sister in 1653, by their mother; who made it her

there were more faith; and we all know that God can and does bring good out of evil. We cannot, however, believe that He countenances deception, or that He ever makes use of it either as an occasion or as an instrument for the manifestation of His power. Now we do not and cannot believe that there is any such thing as a sacred thorn. Even the remotest allusion to a matter of this kind is painful to a well regulated spiritual mind. But if even the likelihood or possibility of the existence of such a relic were admitted, we could not believe that the power of God would be exercised, so as in any way to sanction, far less to foster, the debasing tendency of the natural mind towards credulity and superstition. Without either impugning the evidence or questioning the authorities by which the reality of this very questionable miracle is attempted to be established, we may venture to say that those who are acquainted with the impositions practised by Romanists in connection with relics, and with the credulity of the devotees of the Church of Rome in the seventeenth century, will have little hesitation and few misgivings in placing this extraordinary case among the many wicked and ingenious deceptions which the Sœur Flavie Passart so unscrupulously practised to promote her ambitious designs; while, at the same time, they will fully exonerate from all participation in such deceit the holy and high-minded nuns of Port Royal, and the Pascals, the Fontaines, the Nicoles, and the Arnaulds, who, from early prejudice, were naturally disposed to believe in the genuineness of the relic, as well as in the reality of the miracle.—ED.

earnest endeavour to bestow on her children a christian education.

The child was afflicted, during three years and a half, with a fistula lachrymalis, in the corner of the left eye. The fistula, which was very large externally, had made great ravages within. The bones of the nose became carious, and were perforated to the palate, so that the discharge, which was continual, ran down her cheeks and nostrils, and sometimes even into the throat. Her eye was considerably diminished, and the parts around so diseased, that to touch her head on that side caused great pain. It was impossible to look at her without shuddering, and the discharge from the ulcer was so intolerably offensive, that the surgeons recommended her being separated from the other boarders in the convent. She was accordingly placed in a separate chamber, with one companion much older than herself, who, from motives of christian charity, undertook to remain with her. The most celebrated oculists, surgeons, and operators, were consulted, but their remedies only served to irritate the disorder. Fearing the ulcer would extend itself over the whole face, three of the most eminent surgeons of Paris, Cressé, Guillard, and Dalencé, advised the actual cautery, without at the same time, however, affording much hope of a cure. In short, her state was so deplorable and hopeless, that whenever she was spoken of before

Madame d'Aumont, she wished for her death, that an end might be put to her sufferings.

At this period the storm was ready to burst on Port Royal; certain intelligence was received that a council was to be held before the king to determine on the dispersion of the nuns. The news was received on Monday, the 20th of March, the third week in lent, and it was added, that the list of their names, and of the places of their exile, had been seen on the queen's toilette.

Intelligence so circumstantial, of which no doubt could be entertained, having filled Port Royal with apprehension, the Mère des Anges, (aunt to the celebrated Nicole,) who was then abbess, felt severely the meditated blow, and resorted to prayer to avert the anger of GOD. "My daughter, (said she to Sœur Candide,) we must leave everything and devote ourselves to supplication, that the displeasure of GOD may be turned away, for if GOD has not mercy on us, the house is lost; the council is to be held to determine on our dispersion, and the result is certain. We must avert this evil, by imploring day and night the mercy of God. I am going to continue three days and three nights, in prayer; I shall spend these days in the tribune, before the holy sacrament, which I warn you of, that you may not be uneasy, or suffer me to be interrupted." She began her retirement on the Tuesday, from which



she only desisted to take her meals, and which she resumed immediately; after which she continued till nine at night, when Sœur Candide prevailed on her to go to rest, but she had hardly entered her bed, when she again arose, and passed the night in prayer.

On the morrow, Mlle. Tardieu called at Port Royal, and told Sœur Magdeleine des Anges de Druy, that M. de la Poterie, (an ecclesiastic of fortune and piety, who had with great pains made a collection of holy relics,) had a holy thorn, which he had exhibited to all the communities of the faux-bourg, and that if she approved, she would bring it to her the next day. The Sœur Magdeleine, having repeated to the Mère des Anges what Mlle. Tardieu had said, she desired her to thank Mlle. Tardieu, and M. de la Poterie, adding that the house was not in a situation to permit them to have the consolation of seeing that holy relic; that they could only think of prayer and supplication before GOD. Sœur Magdeleine des Anges was rather mortified, and made no reply, but went to the Mère Agnès, who answered, that since the abbess had not thought it proper, it must not be done; that it was true they were not in circumstances to admit of gratification: whereon Sœur Magdeleine replied, that if it was brought, to be exposed on the Friday, at the prayer of the passion, it would occasion no distraction.

The Mère Agnès having approved of the proposal, told her to speak to the abbess, who consented, telling her, that it should only be carried during the hour, and that no one should regard it from curiosity. The Sœur Magdeleine wrote immediately to M. de la Poterie, to request him to send the holy relic: it was brought on the 24th of March, 1656, which fell out that year on Friday, the third week in lent; a day on which the church sings, at the introduction of the mass, these words of the 85th psalm \*; “*Fac mecum signum in bonum, et viderant odio habentes me, et pudore afficiantur, quod tu Domine, adjuveris me, et consolatus fueris me.*” (In our version, Psalm lxxxvi. v. 17.)

For three days the Mère des Anges had remained in a kind of retreat; where she continued night and day to lift her hands and heart to heaven, no hope being left of help from men. But it was the moment when the interference of heaven was to be shewn for her, and her community. The nuns having received the thorn, placed it on a little altar in the choir, and the community had notice to attend a procession, to be made after vespers in honour of

\* “O turn unto me, and have mercy upon me; give thy strength unto thy servant, and save the son of thine handmaid.

“Shew me a token for good, that they which hate me may see it and be ashamed, because thou, Lord, hast holpen me and comforted me.” — *Psalm lxxxvi. v. 16, 17.*

it. Vespers being finished, hymns were sung, and prayers made, suited to the mysteries of our Lord's passion. After which, they each, according to their rank, kissed the sacred relic, first the nuns, then the novices, afterwards the boarders. When it came to the turn of the little Perrier, Sœur Flavie Passart, mistress of the novices, who had placed herself near the grille, said to her: "Recommend yourself to GOD, my child, and touch your bad eye with the holy thorn," and she herself, says the Sœur Euphémie Pascal, took the holy relic, and applied it without reflection; having all retired, they returned it to M. de la Poterie.

In the evening, the Sœur Flavie heard little Perrier say to one of her little sisters, "My sister, I have no longer any thing the matter with me, the holy thorn has cured me:" The Sœur Flavie immediately went to her, and found the left eye (that which had been diseased) quite well, and not in the least differing from the other, although before, it was in a state that was painful to behold. The cure was so perfect, that the Sœur Euphémie, her aunt, speaking of the disorder and of the cure, says in her letter, that it would now require a much larger measure of faith, in those who have not seen it, to believe she ever had the disease, than in those who had seen it, to believe she had been cured. The Sœur Euphémie adds, that in addition to her eyes, she had several

other ailments connected with it; she was unable to sleep, and she had two places in her head where she could not bear the comb; it was only two days before, that looking at her disorder brought tears in her eyes, and the smell was very offensive. At present there are no more remains of it, than if it had never existed. It may be readily imagined what publicity would have been given to such an astonishing event, had it taken place in any other convent than Port Royal, and what pains would have been taken to inform the whole community; nevertheless because it was the hour of silence, and that hour was more strictly observed during lent than at any other time, and because the house was then in a deeper state of devotional meditation than in general, these two young girls retired to their chamber, and went to bed, without saying a word of what had happened. The only person to whom it was known, was the Sœur Flavie, who told it only to the abbess, from whom the Sœur Euphémie Pascal learnt it on the following day. On that day, one of the nuns employed about the boarders, came to comb little Perrier, and being fearful of hurting her, she very carefully touched the left side of her head; but the child said to her, "My sister, the holy thorn has cured me!" "How, my sister, are you cured?" "Look and see," she replied. The nun examined her eye and saw that she was entirely cured. She

went to inform the abbess, who came and gave thanks to GOD, for this wonderful manifestation of his power. But she did not think it prudent to make it publicly known, persuaded, that under the present unfavourable disposition of society towards their house, they should above all things avoid being made the subject of conversation in the world.

Notwithstanding the reserve of the nuns, the miracle could not remain concealed. M. Dalencé, who had seen the child Perrier under the disease, came to Port Royal on the 11th of March, six or seven days after she was cured. She was brought to him without saying a word. He began to examine her minutely; he pressed her eye, passed a probe into the nose, and was very much astonished to find nothing of the complaint. He was asked if he did not remember the disorder he had seen? he answered very simply, "It is what I am seeking, but I can no longer find it." Sœur Euphémie Pascal begged him to examine her mouth, which he did, and introduced his probe, and found so little amiss, that he began to laugh, and said, "Here is nothing at all the matter;" on which Sœur Flavie related to him everything that had passed. He made her repeat it more than once, for he was a remarkably cautious, prudent man, and after having listened patiently and attentively, he asked if it went

away immediately, and the child having answered that it did, he said he would, whenever called on, give his attestation, that it was impossible to have taken place but by a miracle.

M. Dalencé gave his attestation with several physicians and surgeons who were acquainted with the case. The physicians were Charles Bonoard, (first physician to the king,) Jean Hamon, and Isaac Eusebe Renaudot; the surgeons were Pierre Cressé, Martin Dalencé, and Etienne Guillard. These gentlemen say, in their attestation of the 14th of April, "They have seen several times, together and separately, the child Mlle. Marguerite Perrier, whom they found afflicted, during three years and a half, with an *ægilops*, or lachrymal fistula, in the left eye, the size of a nut. The sanious matter discharging from the eye, the nose, and the palate, was so offensive and fœtid, as to oblige her to be separated from the other boarders. She had been attended and dressed for eighteen months, without any favourable symptoms, the disorder constantly growing worse, when having renewed their visits, after an interval of three weeks, with the symptoms as related, they were ready to apply the last remedy, (the cautery jointly and separately,) they found her, as they do at present, perfectly cured; not only of the lachrymal fistula, but of the carious bone, the fœtid discharge, and the

accessories inseparable from the disorder: and since this cure, thus wrought in an instant, in a malady of such importance, cannot but be deemed extraordinary, in whatever way it is regarded; they esteem it to surpass the ordinary powers of nature; and could only be brought about by a miracle, and which they hereby declare it to be."

The father of the child, says M. du Fosse, who had been sent for from Auvergne, to be present at the operation, was the person who was most instrumental in giving general publicity to the miracle; for finding her cured on his arrival in Paris, he was so transported with joy, that having assembled the physicians and surgeons, and received from them an attestation, that the cure could be attributed solely to an interposition of the divine power, he united his voice with theirs, in proclaiming the miraculous cure, which was known throughout Paris, and believed even by the whole court.

The Queen-mother was at first perplexed at the news of this miracle. She felt a difficulty in believing that GOD had given such a peculiar mark of favor to a house, which had been for a long time denounced as infected with heresy, and the miracle was wrought on the person of one of the boarders, as if GOD had willed to show the divine approbation of the education given to youth in that house. The Queen was not satisfied, either with the letters which

were written to her by several pious persons, or with the common report, nor even with the attestations of the surgeons of Paris; she, therefore, sent M. Felix, (the king's first surgeon,) to the spot — a man generally esteemed for his proficiency in the art, and for singular integrity — charging him to render her a faithful account of all that related to the miracle. M. Felix acquitted himself of his commission with great exactitude. He interrogated the nuns and surgeons — made them describe to him the first appearance, the progress, and the termination of the disorder — examined the patient attentively, and at last declared, that neither the powers of nature, nor the remedies used, had any share in performing this cure, which could only be the work of GOD.

That nothing might be wanting to establish the authenticity of this miracle it was also verified by the Grands Vicaires of the Archbishop of Paris. These gentlemen, urged on by the voice of the public, commenced about the end of May, taking regular informations which were continued in June following, and again in October.

We learn what follows from a letter dated October 24, 1656, written by Sœur Euphémie Pascal to Madame Perrier: “It is now eight or ten days since little Perrier had been examined judicially, by the official surgeons, in presence of M. le grand vicaire and official (M. Hodencq); in consequence of which



she has been made to go out with her sister, in a secular habit, and he has since pronounced his sentence — I know not if it may be called the approbation, or verification of the miracle. We intend in consequence, GOD willing, to sing a solemn Te Deum, on Friday next, with a mass of thanksgiving. The little Perrier will be in the church without, with a lighted taper; then we shall endeavor to shew forth in part, the gratitude which GOD has diffused in our hearts." Thus far Dom Clemencet.

As memorialists of Port Royal, it becomes our duty, to record a circumstance which many of our readers will deem absolutely incredible, whilst others perhaps, may account it equally incredible, that such men as Pascal, Nicole, Tillemont, Du Fossé, and Fontaine, should either publish a deliberate falsehood, or be deceived as to a plain matter of fact. But whatever opinion may be entertained, as to the mode by which this cure was wrought, one thing is certain, an attestation of the fact was obtained, from the very officers who had been commissioned to carry out the obnoxious order of council, and the consequence was, that Port Royal was freed from any further persecution. The storm was hushed for a season, the recluses gradually returned, and the valley of Port Royal des Champs flourished as before.

Though deprived of its schools, the solitude ex-

tended its usefulness, if possible, more than ever. Its fame had been increased by persecution, and its piety was venerated, from the patience with which that persecution had been endured. Numbers came to visit Port Royal, from religious motives. Many, whose duties still retained them in the world, yet wished to profit by the pious example of this society. They came there for a season, conforming to the rules of the institution whilst they stayed, and keeping up a constant correspondence with its members, when they were absent. Multitudes of persons of this description, placed themselves under the direction of Port Royal. Conversions without number were daily made. The Queen of Poland, the Princesse Guimenée, the Dukes and Duchesses of Luynes, Liancourt, and Pontchâteau, the Marquisses of Sevigné and Sablé, were but a very small portion of those who annually retired to this seclusion, and who edified the world by an upright and godly conversation. There were, at this time, no less than two hundred and fifty stated inhabitants of Port Royal des Champs, including both the nuns and recluses; and the number of those who were under their direction, and who occasionally retired there, amounted to several hundreds.

## CHAP. VII.

REMARKABLE CONVERSION OF MADAME DE LONGUEVILLE.  
— RENEWED PERSECUTION. — LETTER OF MADAME DE  
BRÉGY. — THE M. ANGÉLIQUE. — HER PROTRACTED  
PAINFUL AND LAST ILLNESS. — HER DEEPLY INSTRU-  
CTIVE AND TRIUMPHANT DEATH. — AND HER LOVELY,  
EXEMPLARY AND EDIFYING CHARACTER.

AT this period a conversion took place, which astonished France. It ought to have convinced their enemies of the real piety of the Port Royalists, and would no doubt have done so, had they attended to our Lord's rule, to judge of the tree by its fruits.

Madame de Longueville, that haughty princess, whose beauty, whose wit, and whose talents, had hitherto been made subservient to the most boundless ambition—she, who plunged her country into the horrors of a civil war, to gratify her own disappointed pride—the heroine, who had so long withstood the great Condé,—Madame de Longueville, became suddenly an altered character. She visited

Port Royal. Her schemes of dominion were renounced—the haughty intrepidity of her manner disappeared—her restless and perturbed spirit became calm and peaceful. She brought with her the Prince and Princess of Conti, her brother and sister, and the same change was soon perceptible in them. They deplored, with bitter tears, the widely extended evils their ambition had occasioned, and made the most humiliating and public acknowledgments of their guilt. The immense revenues they had expended, in maintaining a degree of state more than royal, were now wholly devoted to charity. Their houses, retinue, and equipage, became remarkable for the strictest economy. Their princely incomes were poured, with ample munificence, into the bosom of those whose fortunes had been injured by the civil war. Nor did they afterwards spend more than was absolutely needful for themselves, till, after a lapse of many years, when all the provinces injured by the war, had been fully indemnified by their princely donations.

So splendid an example of the principles instilled at Port Royal, ought to have disarmed the malice of its enemies, and silenced their clamors. It had, however, precisely the contrary effect. It only fomented their envy, and strengthened their resolution to compass its utter ruin.

In 1660, a second formulary was obtained by the

Jesuits, an account of which has been already given in the preliminary sketch of Jansenius. It was framed by the archbishop of Toulouse. Not only all the clergy, but all schoolmasters, and all the members of religious houses, even nuns, were required to subscribe it. Four of the bishops refused their approbation, viz. :—the bishops of Alet, Pamiers, Angers, and Beauvais. The Port Royalists too, unanimously refused their subscription. The recluses alleged the celebrated distinction between the duty of submission in matters of faith and matters of fact. The nuns declared, that the work of Jansenius being in Latin, it was impossible they could decide on oath upon the contents of a book they could not even read. It might have been reasonably supposed, that this excuse would have been sufficient. It proved, however, the signal of immediate persecution. The novices and scholars were instantly expelled from Port Royal des Champs, and the directors and confessors were as unscrupulously banished. The lieutenant of the police, with a troop of horse, was sent to visit both houses, and M. Singlin, M. Arnauld, M. de St. Marthe, and M. Saci, were obliged to fly for their lives.

At this period, the M. Angélique, exhausted by a persecution of more than five and twenty years, was on her death bed. She had spent the winter at Port Royal des Champs, in a feeble and languishing

state of health, having never recovered from a very severe illness which had attacked her the summer before.

For a very considerable time past, she had exhorted her nuns to prepare themselves, by a continual state of watchfulness and prayer, for the tribulation and persecution she had long foreseen they would have to encounter.

It was in Easter week that she was apprised of the violent measures, which had been resolved upon against Port Royal de Paris, and notwithstanding her advanced age, her great infirmities, and her peculiar attachment to the retired monastery of Port Royal des Champs, she immediately sent word to the M. Agnès, then abbess, that if the community of Paris judged her presence to be necessary at so important a juncture, she was ready immediately to set out. This step being considered advisable by the other house, she prepared without delay to be transported there in a litter.

This affecting event took place on the twenty-third of April, 1661. Before her departure, she assembled the whole community of Port Royal des Champs, and took leave of them with equal affection and firmness. The force and earnestness of her exhortations to constancy, the detailed advices how to act under a variety of circumstances, the deep feeling she manifested in taking leave of each, and

the awful seriousness with which she charged each to prove faithful to the end, sufficiently indicated, that she, like St. Paul, when he took leave of his beloved Ephesian disciples, never expected to see their faces more.

Having bade them farewell, as she crossed the court of the monastery, she met her brother, M. Arnauld d'Andilly, who was at that time one of the recluses of Port Royal, and who was waiting to bid her adieu. As he helped her into the carriage, she said, "Farewell, brother, be of good cheer." M. d'Andilly having answered, "Never fear, sister, my courage is perfectly firm and undismayed!" She made him this memorable reply, "My dear brother, let us be humble; let us remember, that if humility without constancy is vilely casting away the impenetrable shield of faith; that courage, without deep self-distrust, is that ungodly presumption and pride, which cometh before a fall."

The M. Angélique had scarcely proceeded five or six miles, when she met an ecclesiastic coming from the house at Paris to Port Royal des Champs, sent to inform her that the lieutenant of the police had just been to their house at Paris, where he had taken down a list of the names of all the scholars, in order to their expulsion by the royal command. The abbess answered with her wonted calmness, "Well, sir, under every circumstance, God be

praised! I will request the favor of your going on to inform my sisters, whom I have just left, of this intelligence; and to tell them not to let their minds be troubled, but to let their hearts be fixed, trusting in the Lord." Then, turning to her companions in the coach, she said, "My sisters, GOD has promised that all things shall work together for good to those who love Him, hence they have reason to praise Him, and to thank Him, for all things, and at all times; let us now then join together to say the *Te Deum*" — which they immediately did.

On her arrival, the M. Angélique found the street thronged by an immense concourse of people, the gates of the monastery closely guarded by sentinels, and the courts full of armed detachments of the police; and on being taken out of her litter, she was carried into the house between files of archers.

She found the whole community in tears and lamentation. Her presence, however, restored some degree of calmness. "How! my dear sisters," said she, "I do believe you are weeping! have you then no faith? you have GOD, and yet fear the loss of any thing else! believe me; fear GOD, and Him only, and all will go well." Then pausing, she raised her eyes to heaven, and with clasped hands, and a look at once of the most fervent devotion, and of deepest and tenderest commiseration, she exclaimed, "My GOD, have pity on us, Thy children!



vouchsafe to bestow upon us all that grace, which may enable us from our very hearts to say, Father, Thy holy will be done !”

From this day the whole house became a scene of lamentation and weeping, and the whole monastic inclosure resounded with the sobs and cries of thirty-three children and several young girls, already received into the noviciate, who awaited the mandate of their expulsion, as though it had been a death-warrant. The M. Angélique, who had as much tenderness and affection for these children as if they had been her own, felt her heart rent by the pain of this cruel separation. But that to which she was most acutely sensible, was their being taken away, to be placed in scenes, which would expose them to the contagion of the world.

At every hour of the day they were coming, one after the other, to take leave of her, sobbing and shrieking with despair, whilst she, on her part, consoled and exhorted them to resignation and constancy. This mournful scene was prolonged during eight days, as several of the parents lived in the country and could not reach Paris to take away their children sooner. The grief of these poor children was so great, that the nun who was their mistress, could scarcely prevail upon herself to go into the room. As soon as she appeared, they threw themselves in a crowd upon her, weeping, and hold-

ing fast by her clothes, and beseeching her to take pity upon them and let them stay. Little ones of twelve years old, earnestly entreated to be received as novices, that they might stay. Several of them besought their parents to let them be lay-sisters, as the servants were still permitted to remain. Some of them were two days without eating, and all of them passed whole nights in tears. The grief of the parents, who came to fetch them, was in several instances not much less than that of the children: some of them were so affected that they fainted on the spot. They probably felt this persecution against so holy an institution, as an awful sign of the times, and as the first instalment of heavier judgments.

The departure of the scholars was not concluded, when a new order came, to expel all the postulants and novices. This totally unexpected stroke, was peculiarly severe to the M. Angélique. All these novices gave hopes of the most sincere and fervent piety; and the abbess, as well as themselves, felt unutterable pain at the thought of their being plunged again into the world, which they had renounced for ever.

There were three of these young people especially, for whom she cherished, if possible, a yet more peculiar tenderness. These were the two ladies de Luynes, daughters of the Duc de Luynes, and Mlle.

de Bagnols. The M. Angélique had educated them herself, and they had been in the monastery almost from the cradle. They all gave promise of the most exalted piety, nor could she forget the fervent earnestness, with which their venerable parents had recommended them to her care, nor the solemn and repeated charges they had laid upon her, beseeching her to do all that in her lay to make them worthy of being consecrated to GOD in her monastery. The young people were now fully grown up: they had exceeded her most sanguine hopes, they were on the point of assuming the dress, and had been awaiting the day with the most anxious impatience.

The moment of the departure of these beloved disciples being now at hand, the M. Angélique, whose faith had hitherto supported her, felt her wonted firmness for once to fail. Her heart was rent within her, and wrung with anguish; when suddenly raising up her eyes to heaven, she knelt down, and addressed herself aloud to GOD, for faith to support her in that trying hour. On rising from her knees, she, with a steady step and firm eye, conducted them herself to the outside door, where the Duchesse de Chevrêuse, their sister-in-law, was waiting in her carriage to receive them. She could not help complimenting the M. Angélique on her fortitude; "Madame," replied the venerable saint, "there is a GOD who seeth in heaven, and whilst

He is, I put in Him my trust." A reply, truly worthy of the sister of the great Arnauld. It is, indeed, very similar to one he himself made many years after, to Nicole: they had been hunted from place to place, on account of their religious publications. Arnauld wishing Nicole to assist him in a new work, the latter observed, "We are now old, is it not time to rest?" "Rest!" returned Arnauld, "Have we not all eternity to rest in?"

The young ladies were quite overcome with grief, but the M. Angélique endeavoured to comfort them, and tenderly embracing the eldest of the Demoiselles de Luynes, said to her firmly, "Farewell, my very dear daughter, hope thou in GOD, and put thy confidence in Him! As for ourselves, we shall assuredly meet again — yes, we shall meet in that blessed land, where no power of man shall ever part us more."

Nor was this the only instance amongst her postulants and novices, which was deeply afflicting to the M. Angélique; she was especially touched by the case of one young person, the daughter of ungodly parents, who had been received on charity. This girl had such a fear of leaving the house where she had found salvation, and mixing with profane associates in her own family, that she was taken very alarmingly ill, and her death was a long time expected.

Another, who was already a novice, and who had been under peculiar obligation to Port Royal, never would quit her novice's dress; and during the remainder of her life, though her parents were much in the world, she always wore it, and continued to pursue her religious exercises and acts of charity; saying to the world who interrogated her on such singular conduct, "I am a nun of Port Royal, nor can I forget my Zion, though in a land of strangers."

We may also mention the case of a young postulant who came for a choir nun, and who became postulant, as a lay-sister, or servant, rather than go. After the persecution was over, the abbess having offered her the rank of choir nun, this pious girl refused, saying she was too much attached to the situation, in which GOD had so abundantly blessed her.

Thus were seventy-five persons, including scholars, novices, and postulants, at once expelled, from the asylum of Port Royal, by a most unjust and cruel persecution.

Many letters are extant, written by the nuns to their friends at this trying period, one of which we cannot deny ourselves the pleasure of inserting, by way of specimen. It was from a very young nun, god-daughter to the Queen Anne, of Austria.

*Letter of the Sœur Anne Marie de St. Eustoquie de  
Flescelles Brégy, to a friend of Port Royal.*

February 5, 1660.

SIR,

THE children of Babylon have cried “*Exinanite, Exinanite!*” But the foundation of GOD standeth sure! and the temple of His glory, is built up by every stroke, and secured by every shock, which would destroy edifices founded only on the sand. The fashioning of the stones of that holy temple, each apart and separate, by the hands of the stranger in the gates, and far from Zion, only cemented the union, and perfected the proportions of that building, which was the joy of the whole earth, and the glory of Jerusalem. Let us trust in Him, Sir, who overcame the world even in the act of being crucified and slain by the world. Let not our faith be shaken; but let us hasten to assemble around the standard of the cross, wherever erected, knowing that it is the banner of victory, in Him, through whom alone the christian wishes to conquer, and by which alone he is led on to certain victory.

Such are the views and sentiments of our minds— I believe I may say of our hearts. Yet I know and feel, that if the spirit be willing, the flesh is weak. I therefore beseech you, Sir, with all my heart, to

Pray our Lord Jesus Christ, to shelter us under the shadow of His wings, until this iniquity be overpast. Yet, however opposite to the conceptions of sense, I repeat, ‘those are happy who suffer for the truth;’ however little unregenerate human feeling may appreciate this privilege.

We are, humanly speaking, indeed, delivered over into the hands of our enemies. We expect every moment to be imprisoned, nay, to be called to lay down our lives for the truth, without any means of rescue or escape. But what of that? In all these things, the love of Christ is able to make us more than conquerors, and to give us more than any temporal victory, by inspiring us with a full sense of the unspeakableness of the favor of being allowed to lay down the life of the body for Him, who is in very deed, the way, the truth, and the life of the soul; and who first laid down His precious life for us.

Pray GOD for our whole community; for me especially, who am in our Lord.

Yours respectfully, in great haste,

A. M. DE ST. EUSTOQUIE DE FLESCELLES BRÉGY.

Two days after this cruel enterprise was accomplished, the M. Angélique wrote in the following terms to M. de Sevigné, who had embraced a penitent life for above a year, and who was connected by

a close and intimate friendship with Port Royal. "At length our good Lord has seen fit to deprive us of all! Fathers, sisters, disciples, children—all are gone! Blessed be the name of the Lord! Grief and sorrow indeed abound, but peace and resignation to His holy will abound yet more. We are persuaded that this heavenly visitation is an effect of the great mercy of GOD towards us; that it was absolutely necessary to purify our hearts, as with a refiner's fire, from its various corruptions; and that it is especially valuable in disposing our hearts to appreciate, and to apply, the favors we formerly received. Believe me, if GOD has greater mercies in store for us, the persecution will go yet further. Let us then humble ourselves under His Fatherly chastening, with our whole heart; and bless Him for a favor so greatly valuable, though so little considered as such by the world. As for yourself, let me beseech you to spend the present eventful period in as much retirement as possible; and as much as may be, to speak little, especially as far as relates to us. Do not enter into the relation of what is now passing, unless you are positively asked. Listen with kindness, but answer as simply, and in as few words as possible. Remember that excellent remark of M. de St. Cyran's, that the gospel and the passion of Christ, the most important event to man, and the most bitter sufferings which can take place in human



nature, are written briefly, with perfect simplicity, and without the least attempt at human eloquence. Pride, vanity, and self-love, mingle in everything; and although GOD has permitted us to be separated, He has united us by His Holy Spirit of divine love, we must now, therefore, endeavour to serve Him in humility. The most valuable fruit of persecution, is a real humiliation: and humility is best preserved in silence. Let us then keep in a state of humble silence and dependance, at the feet of our Lord: and let us seek, from His goodness and mercy, our only support."

Some of the nuns having one day asked her, "What she thought would become of the monastery, if it was thus deprived both of its scholars and novices?" she replied, "My daughters, do not trouble yourselves about that; I feel not the least anxiety as to whether your novices and your scholars will be returned; but I do feel a deeply earnest anxiety, that the spirit of recollection, childlike simplicity, and meekness, and poverty of spirit, should be fully preserved amongst you. Whilst these subsist, give yourselves no trouble as to the rest."

Long before the beginning of this persecution, which exiled their spiritual directors, the M. Angélique used to say to her nuns, "Let us make good provision of the word of GOD, which He now so abundantly distributes to us by the mouth of His

servants. These are the years of plenty; but the years of famine will come, when we shall be deprived of all the external assistances we now enjoy; and we shall then want all we shall have laid up in the treasury of our minds to sustain us."

To return to our narrative. In all these conflicts of mind, although the power of faith sustained the soul of the venerable abbess, yet nature sunk exhausted beneath the overwhelming and accumulating burden. It was obvious to all, that her already shattered strength, rapidly, and daily declined.

In addition to the pressure of the heart-rending sorrows above related, she had superadded the perpetual fatigue of that multiplicity and perplexity of business, the unavoidable consequence of this time of consternation, uncertainty, and trial. Indeed she was in a state of constant exertion and harassment, both of mind and body. Sent for at all hours to the parlour to confer on the most important concerns of business, sometimes she had to instruct friendly assistants, at other times, to cope with the chicanery or the brutality of wily or unfeeling enemies. Some she saw to consult, by others she was consulted; nor did a day pass in which they did not receive repeated messengers and letters, either of intelligence, advice, or inquiry, from Port Royal des Champs, where a precisely similar scene was transacting to that which had taken place in the house at Paris.

Such was the difficulty of their position, and so prompt was the attention required, that it frequently happened, that as the day was spent in consultation, the night was devoted to writing the letters which were their result. Added to all this, we must mention, the additional hours of devotion specially set apart by the community, during this season of peculiar trial.

Under these complicated and anxious labours, the already shattered constitution of the venerable abbess finally sunk. One day she had been engaged, longer than usual, in offering up her fervent prayers for the preservation of the young novices and scholars who had been wrested from her. Having concluded her devotion, and being completely exhausted, she was endeavouring, with some feeble remains of strength, to drag herself from the cloister to the choir, when she was overcome with the exertion, fainted, and sunk on the ground. She was carried into her chamber, and placed on the bed, from which she never rose again. She was seized with a dreadful oppression, accompanied by high fever. Her sense of suffocation was so continual, as to resemble a prolonged and living death; nor could she for a moment rest her head on the pillow, or lean back, but was obliged to be supported in a sitting posture day and night. Besides which, she was at short intervals seized with such violent paroxysms, that

her death was every moment expected; so that, in the course of two months, she thrice received the last sacraments.

But grievous as were her bodily afflictions, they were as nothing compared to the deep sufferings of her mind. For, as she slowly descended into the valley of the shadow of death, and with a steady footstep passed unhurt through its fearful depths; yet the adversary of souls was allowed to thrust sore at her, and to sift her, like wheat, to the very utmost. And although her faith was not for one moment suffered to fail, still the awful sense of death, and of God's infinite holiness and majesty, seemed always present with her, and that so very powerfully, as almost to overturn her mind, which was one of the strongest, but yet only finite.

An observation frequently made by M. Arnauld, might peculiarly be applied to the M. Angélique. He used to say, "that the death-bed of young converts is generally most bright, because their newly acquired sense of the mercy of GOD in some sort dazzles their eyes, and prevents them from steadily beholding His holiness; whereas the experienced Christian, while he has too solid a view of the mercy of GOD in Christ not to rejoice, has also too exalted views of the holiness of GOD not to rejoice with trembling."

From the very commencement of her illness, her

power of realising her actual condition and the things of eternity was almost inconceivably increased. Death was always before her. She spoke of nothing else, and thought of nothing else; and she was so penetrated with a sense of the infinite holiness of GOD, and of her own unworthiness, that she could not think without awe of the tremendous moment when her soul should appear in His presence.

“Believe me, my dear children,” she said to her nuns, “no one knows how unspeakably awful is death! nor can any person, yet afar off, form the least conception of what it is to stand on the brink of eternity. As for myself, I have had a serious sense of death before my eyes, from an early age, and for more than fifty years, I may say, it has continually been in my thoughts. But now that I stand at the very threshold, I find all my most serious thoughts and meditations as less than nothing, compared with the unspeakable awfulness of the reality which I feel it to be at this hour. The anticipation of such a change as it now seems to me, would alone detach from every human pleasure and make every pain sit light. As the soul stands between time and eternity, ready to ascend to GOD, the earth itself sinks and dwindles into a mere speck, though she can more clearly discern the path she has passed through! How is it possible for a Christian to have any other pain or pleasure, or object of occupation during all

his life, than that of preparing himself for this awful hour." Yet, though her spiritual trials were so severe, and of so long continuance, her firm confidence in the mercies of GOD in Christ, supported her soul.

On one occasion she said to those who were sitting with her, "We ought no more to let the world take possession of our mind during life than at the hour of death;" and having fallen into a sort of doze or lethargy, which was frequently the case, she said, on awaking, "I never understood, so fully as I do now, one all-important sense of that Scripture, which says, that 'where the tree falls there it must lie.' O, my dear sisters, see the weakness, the incapacity of attention in illness! Truly, in most cases of sickness, we may say, the tree is already fallen; it is very seldom moved after."

When asked by the nuns, what they should pray for, as it related to her, or what they should request their sisters at Port Royal des Champs to pray for, she always made one answer, "Let them only pray GOD to be merciful to me, and forgive my manifold sins."

Sometimes she would say, "The mercy of GOD! the mercy of GOD! all is included in that word mercy! Jesus! Jesus! thou art my GOD, my strength, and my justification."

The great humility of the M. Angélique, made her

wish not to say or do anything remarkable, which might occasion her to be remembered with honour after her death: and having been told that the M. Suireau des Anges, for whom she had a high esteem, had said many things which were remembered with edification, she answered quickly, "That dear Mère was very simple, and very humble; but I am neither."

Having one day surprised a sister in the act of taking down on paper some of her remarks, she commanded her to burn it, saying, "It is a pity not to content ourselves with the word of eternal life itself, which contains truth, without any mixture of error; and when I see you, my sisters, more touched and affected by words spoken by a miserable sinner like myself, than by the essential truths of which the Gospel is full, which have converted so many thousand souls to GOD, and on which we never can meditate enough, I consider it as a snare and temptation of the adversary of souls."

Being solicited by the nuns to leave them her last instructions, she said, "Believe me, we have instructions enough, if we did but faithfully use them. No human power can wrest from us the treasure of true instruction, if it be truly sought for in sincerity; for the kingdom of GOD is within us. But curiosity it is, that makes us always hunt after what is new. St. Elizabeth said, in her day, with fervent grati-

tude, 'Whence is this to me, that the Mother of my Lord should come unto me?' How much more gratitude should we feel, since our Lord himself visits us; and not only visits us once, but has promised to abide with every one of his disciples!"

On the 1st of June, 1661, the M. Angélique fell into a sort of agony, which made the whole community conclude that the hour of her dissolution was at length arrived, and the last sacraments were administered. After which, her sister, the M. Agnès, entreated her to give her dying blessing to her assembled community. She could not speak, but she answered by looking down, clasping her hands, and striking her breast three times, making them to understand by signs, that this it did not appertain to a sinner like herself to give.

When the community expressed the great pain they felt on seeing her complicated sufferings, she answered, "My dear sisters, it is all nothing in the light and presence of eternity."

The violence of the paroxysms, however, somewhat abated, though her weakness and sufferings were so extreme, that her life was scarcely expected to be prolonged from day to day. In this state, the trial which was most acutely painful, both to herself and the whole community, was the banishment of their excellent confessors and spiritual directors, M. Singlin, M. de St. Marthe, and M. de Saci.



M. Singlin had been the confessor of the M. Angélique for upwards of twenty years; and it may be truly said, that the spiritual instructions of this eminently faithful servant of the Most High, were, under GOD, her great earthly consolation and dependance. It is easy then to imagine how painful such a deprivation must have been, and how sensibly she must have felt both the want of his enlightened spiritual direction, and his pastoral consolation, especially when that deprivation took place under circumstances of such accumulated trial, and at so solemn an hour.

Nevertheless, she bore this heavy affliction, with the same resignation and constancy as all her other trials. "It is the will of GOD," said she, "and that is sufficient! I believe moreover, that M. Singlin, and all our fathers in Christ, are present with us in the spirit of Christian charity, and of prayer at this moment, as fully as if I saw them here with my bodily eyes. I have always esteemed M. Singlin's direction more than any earthly blessing, and I do so still; but I have never put man in the place of GOD. He can have nothing but what he has received from GOD; and GOD gives him nothing for us, but when, in the order of his Providence, he is appointed to be with us. Let us go straight to the fountain, which is GOD Himself! He never fails those who put their trust in Him."

“My nephew,” said she, “speaking of M. de Saci, who was also exiled, “could be of no use to me but by the permission of GOD; but GOD, without my nephew, can be all things to me.”

One day, as she was lying apparently in a doze, she heard some of the nuns, who were sitting in her chamber, whispering and bewailing their fate, at having no one to conduct them, and at being like sheep without a shepherd. “My dear daughters,” suddenly interrupted the abbess, “your ecclesiastics were of the saints of the earth! let us, then, show our sense of their value, by emulating their faith, and practising their excellent instructions, instead of unbelievably bewailing their loss. Believe me, my daughters, we stand in need of all the humiliations GOD sends us.” Then raising her eyes to heaven, and with a voice deeply affected, she continued, “There was no religious house in all France, more profusely blessed than our own! We had abundance of spiritual directors, whose piety and learning were the admiration of the land, and the good works of several distinguished characters in the world, connected with us, brought down the blessing of men upon us; and the knowledge of truth, in clearness and in purity, shone with a brilliant light amongst us. Believe me, spiritual wealth has temptations, at least as dangerous as temporal wealth. It would have been dangerous to have remained

longer in our undisturbed abundance. GOD has humbled us, lest we should have fallen; and whilst men gave us credit for the knowledge of the truth, GOD has mercifully afforded us this means of self-examination, how far we have the love of it. Men who persecute us, know not wherefore they do these things; but GOD, who uses them as instruments, does for us by them that which we need. All things shall work together for good to them that love GOD."

Meanwhile, the bodily sufferings of the M. Angélique rapidly increased. Her legs and her whole body began to swell, and she fell into the last stage of a confirmed and remediless dropsy. In this state her sufferings were grievous. She labored under an extreme nausea, which occasioned an absolute loathing of every description of food. Her long continued oppression considerably increased, and she began to experience all the tortures of soreness incident on the want of change of posture, and the constant pressure of one position. Whilst she was in this state, fresh measures of persecution were instituted against the house, and an inquisitorial visit was begun by two ecclesiastics, accompanied by a numerous band of the police. One of these officers, passing through the chamber of the dying abbess, one day asked her how she felt. She tranquilly replied, "Like a person who is dying." He answered, "Do you speak

of death so calmly; does it not amaze you?" She replied, "No! since I only came into the world to prepare for this hour."

Not a day now passed in which the monastery was not harassed by fresh disquietudes, or tried by some afflicting intelligence. Bad news came, like Job's messengers, from every quarter; and sorrow followed upon sorrow, like successive billows, overwhelming their souls. One day the dying abbess was told that the officers of police were come with masons and carpenters to wall up the doors of access to the monastery. Another time, that parties of archers were prowling about the neighbourhood, and lurking in various disguises, searching all the houses, and prying into every corner, in order to discover their confessors, and drag them to the dungeons of the Bastille. Another time, reports reached her, that all the nuns were to be immediately dispersed. But these accumulating sorrows had lost their sting, and the vanishing shadows of time and sense could no longer disturb the deep tranquillity of the perfected spirit who, through much tribulation, was so fully prepared for entering into glory.

The venerable Mère now seemed fast approaching to her last hour upon earth. She lay in a kind of doze, in which, though her outward senses seemed closed, yet her heart was still engaged with GOD. In this hour of her extremity, the nuns were all

gathered around her bed, watching the approaches of dissolution on her countenance, as she lay perfectly still, with her eyes closed and her hands clasped together in prayer. They wept in silence. The rattling of arms without, as the guard was changed, the vociferations of the archers, and the continual knocking and hammering of the workmen, alone interrupted the stillness of this solemn scene of death. One of the young nuns, who had been educated by the Mère, and who had the most tender attachment for her, could not restrain her indignation at this last inhuman outrage. "Surely," exclaimed she, "these men, who are thus inhumanly walling up our doors, are at the same time walling up the gates of heaven against themselves."

"My daughter, say not so," said the abbess, unclosing her eyes, on which the shades of death seemed already gathering; "the ground and intention of their hearts are known to GOD alone, their judge and our judge! Let us rather join in prayer to the throne of mercy, for them and for us." The nuns, however, seeing their spiritual Mother thus insulted and bereft of every human aid and comfort in her last moments, could not longer restrain their grief; they burst into tears, and sobbed aloud, weeping bitterly. "My daughters," said the abbess, "I never placed any man in the stead of GOD! Blessed then be His goodness; I have not now man, but

GOD to depend upon; His mercies never fail those who believe, and who place their reliance and trust in His name."

Thus did the peace of GOD, which passeth all understanding, truly keep her heart and mind, and supply her in the time of need with that support and consolation, which as the world did not give, neither could it take away. She then again fell into a doze, which appeared to be the prelude of death.

The nuns were every moment entering the room, with tidings of aggravated calamities and violence; they spoke to each other in a whisper, supposing the dying abbess did not hear. She, however, suddenly said, "My dear sisters, when I consider the dignity of such an affliction, I tremble! How unworthy are we of the honour of suffering for our Lord, and for His truth! I am abased to the dust in thinking of it."

These acts of violence sufficiently showed how much the mind of the King had been influenced by those who were inimical to Port Royal, or rather to the cause of scriptural and spiritual Christianity, the zealous defence of which alone, had rendered it obnoxious. Nevertheless, the dying abbess determined to address a last letter to the Queen-mother, who had a particular esteem for her brother, M. Arnauld d'Andilly; and, with her dying hand, to make one more effort, that its last act might be not only of

service to her community, but a defence to the cause of truth, in which they had suffered.

Accordingly, she dictated a long letter, which has been considered a model of piety, wisdom, and eloquence: indeed the court, on receiving it, considered it to be the offspring of the united talents of Arnauld, Nicole, and Saci.

This celebrated letter was dictated at various intervals; and almost every line was interrupted by the faintings or convulsions of its author. When finished, it was read over to the abbess, who made some few corrections, and it was then dispatched.

After which she said to the nuns around, "Now my earthly business is done!"

From that moment, she would no longer enter into the consideration of any worldly concern, but solely occupied her thoughts with the consideration of eternity.

During her whole illness she was in a constant state of recollection. Her eyes were usually raised towards heaven, and she seldom spoke, unless in answer to some question, except to make short ejaculatory prayers or thanksgivings, mostly from the psalms, or other passages of holy writ. Some of the nuns continually sat in her room, but she liked to have the curtains of her bed drawn, and to be left to solitude. And although her weakness and stupor gradually increased, yet whenever her friends

opened the curtains to see if she wanted anything, they always found that her hands were joined in prayer, and the motion of her lips showed that her heart was fervently in communion with GOD.

A young nun having, unadvisedly, begun to speak to her on some business, she gently replied, "My work is now done, it is time to sabbathize."

The assurance of this blessed saint became more and more firm, and her prospects brighter and more consolatory as her end approached, till at last her setting sun shone forth with a steady, glorious, and peaceful splendour—her fervent faith gilding, with beams of heavenly lustre, the darkening prospects around; and irradiating with a rich and glorious effulgence the rude and shapeless skirts of those black clouds which ushered in, with solemn and yet gorgeous majesty, the benignant closing of her long, and bright, and well-spent day.

On the twenty-seventh of July, she was seized with a violent shivering fit, which lasted for two hours. Thinking her hour was come, she lifted up her eyes to heaven, and clasping her hands, exclaimed, "This is death! GOD be praised! GOD's holy will be done! Blessed be GOD, for ever and ever!"—which she often repeated.

From this hour to the last of her life, she spoke but little, being reduced to almost the last stage of human weakness. It was only observed that she



prayed, and that continually. During the last days, she often repeated these words from Isaiah: "Domine, miserere nostri; te enim expectavimus: esto brachium in mane, et salus nostra in tempore tribulationis."

The M. Angélique de St. Jean, her niece, and daughter of M. d'Andilly, said to her, "Alas, my mother! this time of tribulation is already come." The abbess, turning towards her, said, "It is good for us, my daughter."

On the 4th of August, the same lady, hearing her pray continually, said to her, "My dear mother, you forget us; you pray for yourself only." The Mère Angélique then clasped her hands, and, exerting all her remaining strength, said with an accent of the deepest emotion, "My GOD, have mercy upon them all! My GOD, I say upon all! Yes, upon every one!" She then added, "Particeps ego sum omnium timentium te, et custodientium mandata tua. Qui timent te, videbunt me et lætabuntur, quia in verba tua supersperavi. In te, Domine, speravi, non confundar in æternum." She said this last with difficulty, and then fell into a doze, from which awaking, she said several times, "Adieu! adieu, my children! I am going!"

The next day, the 5th of August, the physicians, seeing she was at the point of death, advised the last sacraments to be administered without delay; at

which proposition the abbess immediately revived, and occupied herself in repeating verses from the psalms, whilst her room was preparing. She received the viaticum with a fervor of soul which animated her whole countenance with a beaming joy and peace, that seemed already a foretaste of heaven.

Seeing the community dissolved in tears, she said, "My dear children, adieu, adieu! Let us go to GOD!" She then thanked the priest who attended her, addressed words of exhortation and consolation to the whole company, gave her benediction to her community, and calling them one by one to her, said a few words to each.

After this, she fell into a peaceful slumber, during which her blessed spirit departed to GOD, her Saviour.

The Reverend Mère, Marie Jaqueline Angélique Arnauld, died in the year 1661, on Sunday, the 6th of August; a day on which the church commemorates both the resurrection and transfiguration of our Lord.

Besogne draws her character in the following terms: "She united a profound humility to a sublime genius. Her capacious and comprehensive understanding, and rare sagacity, superseded the necessity of cultivated talents. She combined a noble generosity and lofty magnanimity, with an astonishing simplicity, and an undeviating integrity. Endued with grandeur and strength of soul above

her sex, with an impregnable firmness, in the midst of the most pressing dangers and the most harassing contradictions, she was eminently gifted with a fervor of faith, worthy of apostolic times, with an ardent zeal for the good of her neighbour, a parental tenderness for her nuns, a sovereign contempt for all sublunary goods, and a magnificent liberality towards the poor. The rich assemblage of all these virtues joined to an almost supernatural and intuitive superiority of wisdom, formed the character of this incomparable woman, and truly admirable christian heroine."

The life of the Mère Angélique is, however, her best eulogium.

The foundress of an institution which was the light of her century and of her church by its example, as it still is of ours, by the luminous precepts of piety it has left behind, the latest posterity will be under obligations to the fidelity with which this excellent nun, when a girl of seventeen, corresponded to the light then vouchsafed her.

Those who are more intimately acquainted with the history of Port Royal, will venerate in the character of the M. Angélique, a rare union of the wisdom of the legislator, the energy and intrepidity of the hero, the fervor and spirituality of an evangelist, and the constancy of a martyr.

The Mère Angélique died at the age of seventy. Her corpse was exposed, according to custom, at the

grate which divided the chapel from the nun's choir. The news of her death was soon spread over Paris. The common people, who revered her as a saint, filled the church, and came in crowds to look once more on one so deeply beloved. For a whole day and night, two nuns were employed in distributing through the grate, little remembrances of her to the multitude without, who were all bathed in tears.

At the time of the M. Angélique's death, M. Singlin and M. de Saci, the directors of Port Royal, were concealed in an obscure lodging in the neighbourhood. They heard the solemn stroke of her passing bell; they saw the crowds which thronged the convent-door, and they heard the tolling for her funeral. They guessed the occasion, but it was impossible to have any communication with the monastery, or to make any inquiry, without betraying themselves, and thereby endangering their lives.

Before we dismiss this subject, we will add a few anecdotes of la Mère Angélique, which may be interesting, as they mark the magnanimity of her faith, even in trivial, every day occurrences.

Whenever la Mère Angélique was so indisposed, as not to be able to attend divine service herself; she was very particular (unless it were a case of actual extremity,) in sending all the sisters who were appointed to nurse her: saying, that it was a consolation, when she could not be present herself, to be

able to send others in her place, to worship GOD in His sanctuary.

As superior of the monastery, she was very assiduous in enforcing a regular and prompt observance of every duty, especially that of attending the sick, yet she was equally careful, to unite with the strictness becoming her office, the greatest indulgence and charity, as it respected herself; and to inculcate the same upon others. One day being very ill, and wanting some assistance, the sister who ought to have been in attendance at the infirmary, happened to be absent longer than usual; another sister, who was also ill, observed, "that it was very trying, that the sisters should ever leave their mother so unattended." The Mère Angélique answered with a smile, "Yes, my dear sister, were it a frequent habit of neglect, I ought, as superior, to remind my sisters to bē in their places at the appointed time; but, as an accidental circumstance, so far as I am concerned, I think it very useful, to have an occasional opportunity of learning not to depend on any personal comforts. Sick persons, from their necessities, so easily and imperceptibly slide into the luxury of self-indulgence! How many single ladies, of expectations and rank far superior to mine, are perhaps, through misfortune, at this very moment wholly destitute of any attendance; and very many are happy and thankful, in having one little maid to do every-

thing for them, and while she is out on business, they are obliged to be left alone. So, my dear sister, when we want something, and, on calling, nobody answers, let us just content ourselves, and think that the little maid has gone to market, and we must wait with patience till she returns." The sister profited so well by this advice, that she never complained afterwards, though before she was sufficiently exacting; but when anything was wanting, she would say very cheerfully, "My mother, the little maid is gone to market to-day."

The Mère always thought it savored of pride, to be fond of attempting great austerities; she often said, that christian perfection in outward conduct consists, not in extraordinary things, but in doing common things extraordinarily well.

She used to say, "Neglect nothing. The most trivial action may be performed to ourselves, or performed to GOD. Seek after christian holiness, as a miser hunts after gold; nothing is so small on which he does not gain some profit. Even in rising to matins, be careful to make no noise, lest you disturb invalids; if christian charity be in your heart, your whole life may be one continual exercise of it." Be like David, who on every occasion, instead of coming in and going out from the suggestions of his own inclination; always consulted GOD; and said, 'Lord, shall I go there? shall I do this?'

She often said, "There is no christianity without humility. No person is truly humble, who does not sincerely prefer the least person on earth to himself. Where there is real humility, there will be the greatest care not to incommode others. O, if we did but love others, how easily the least thing—the shutting a door gently, the walking softly, speaking low, not making a noise, or the choice of a seat, so as to leave the most convenient to others—might become occasions of its exercise."

Many of the nuns who visited Port Royal, congratulated the sisters of that monastery on their superiors. "You (said they,) are indeed happy; your superiors are true mothers; ours are haughty ladies."

The Mère Angélique could not endure that sort of pride and spiritual selfishness, which leads some persons to prefer their particular house, or religious order to others. She used to say, "It is quite insupportable to see religious orders biting each other, and jealous of preferences over each other, just like the most captious and punctilious men of the world. One says, our community is most ancient; another, ours is most reformed: this one urges, ours is most austere; another, ours is most liberal: this congregation says, our missions are most successful; that, ours has produced the greatest number of learned men, and our translations

are unrivalled. One asserts we are most highly educated, our clergy have the most extensive and distinguished direction; another, our usefulness is unequalled amongst the poor. For my part, (said she,) I see in scripture no such distinctions. I am of the order of all saints, and all saints are of my order. All christians and servants of GOD are my fathers and mothers, and brothers, and sisters; and I feel it a privilege and an honor, to love and serve them all, as opportunity offers."

The Mère Angélique had great confidence in GOD, and addressed herself to Him on all occasions before she consulted with any human being. Although she made use of means, and exercised discretion in ordering her affairs, that she might not tempt Providence, yet she leant alone upon the succour of GOD. During the raging of the civil wars, many of her community felt great fear, for which she very strongly reprovèd them. I well remember her language on these occasions. Amongst other things, she said to a sister who was very timorous, "Our Lord declares He will come as a thief in the night, in a day and hour when He is not expected. It does not require the assistance of an army to take away our lives. It only needs the falling of a slate, or a tile, or some such trifling accident, to destroy us in a moment. The hour of our death and judgment is to us unknown. We



must at all times regard ourselves as guilty sinners, who may at any period be summoned to appear before GOD. And yet, my sisters, you allow yourselves to give way to vain terrors! You deserve that GOD should withdraw His assistance from you! Do you not know that the Lord is on your side? and that one may say to you, as the prophet Elisha did to his servant, that there are more for you than there are against you? Do you not know, that all the hairs of your head are numbered? that not one can fall without His permission? that the wicked can do nothing but what He sees good? But the fact is, *we do not exercise faith in God.*"

The Mère Angélique wishing to inhabit Port Royal des Champs, to assist the poor, both temporally and spiritually, some ecclesiastics wished to dissuade her, because it had long been abandoned, and because it was unhealthy; but she determined to go, saying she would never abandon her poor; and adding, "How lamentable it is, that there are so many persons, who had rather expose themselves to sin than to inconvenience. They fear to live without health, but they do not fear to live without grace. Souls which seem to belong to GOD, have almost all a back door, through which to escape when trials press on them."

During the civil wars of Paris, in 1652, a great multitude of artisans in the neighbouring towns and

villages, were obliged to quit their employments, on account of the misery and danger of the times; and amongst others, those who manufactured the common serge, worn by the nuns of Port Royal, so that none was to be obtained except some pieces whose indifferent quality had been the cause of their remaining on hand from preceding years; and which from the interruption of trade, was then offered for sale at double the price at which it was usually sold, although the quality was very inferior. M. Guais, a pious friend of Port Royal, who often made himself useful in transacting their purchases, had been asked to endeavour to procure some serge; but as he knew that the monastery was at that time poor, and that money would be very ill laid out in buying so bad an article, at more than double its value, he endeavoured to find out some substitute; and by accident, met with some Ras du Nord much cheaper. This is a beautiful and fine stuff, and would have worn double the time of the other. He, therefore, purchased one piece, and sent it to the Mère Angélique for her approval, not doubting but that she would be delighted at meeting with so beautiful, durable, and expensive a commodity, at a much lower price than a very inferior one. But the Mère Angélique immediately said, "I had much rather buy the common stuffs at double the price, than suffer these fine ones to enter the community. *I consider*

*the money I shall pay, not in the light of a dear price paid for an article of dress, but as a cheap price, to keep vanity and finery out of a religious house which has hitherto been preserved from it.* Thus it is, that religious houses fall into relaxation, by little and little. Few at once openly renounce strict and self-denying habits: but some opportunity presents itself, in which that which is a departure from religious simplicity, seems to be accompanied by a real, though accidental benefit; and then, what was adopted under the pretext of necessity, becomes established from vanity and luxury. Believe me, my sisters, things are not to be always estimated at the money they cost. That must ever be a dear purchase which is at the price of christian simplicity, because it is at the price of the soul. Christians must establish those regulations as to dress, furniture, &c., which they judge most suitable to those who acknowledge themselves guilty sinners, who feel they are but pilgrims here below, and who are disciples of a crucified Lord who had not where to lay His head; and, having established that rule, it is not one solitary instance of expediency, that should lead them to break it. Since, however, M. Guais has kindly bought us the stuff, take it; and let it be cut up for socks and stockings, where the beauty of the stuff will do no harm, because it will not be seen."

The Mère Angélique had nothing more deeply at

heart, than to wean christians from an undue dependence and affection even on good people: and on occasion of the death of those to whom she was most attached, she often said, " Let us weep as those who have appreciated the gift GOD has bestowed upon us, and as those that very highly value the image of Christ in His children; but let us not weep with that immoderate sorrow, which will cause us to add to our tears of sorrow, the bitter tears of remorse, for having mourned too humanly, as those without hope;" to which she added, " Yes, my sisters; after all, we lose nothing, even in the most grievous of such trials, if we could but so persuade ourselves. All creatures indeed die, and pass away; but GOD in whom, and by whom, and to whom are all things, lives and abides, and reigns eternally!"

One day, the Mère Angélique was walking with some of the community in the wilderness, which was a considerable space of forest land, inclosed indeed within the monastic boundary walls, but divided from the garden by a brook about twelve feet wide, and which was therefore at a considerable distance from the monastery itself. In the midst of this solitude they found a very little girl, of the name of Le Conte, one of their scholars, quite alone; having, as it afterwards appeared, been left for a few moments by the nun who accompanied her, and who

was just gone into the hermitage, in the forest close by, to fetch a book. Both the Mère Angélique, and the nuns were alarmed at the risk the child seemed to have run, though the nun returned in a moment; when the Mère Angélique remarked, "My dear sisters, what apprehension do we feel at seeing this little child left alone but for a few moments in this wilderness, where, after all, no very essential harm could befall her! and how awful then is it, to think how little we feel the danger of a soul, which is for one moment separated from GOD! O how infinitely more ignorant is the human soul of its true good, than this little infant is, of what belongs to its temporal safety! How little the danger of this wilderness, compared to that of the wilderness of this world, which is not only full of thorns, and briars, and stones, but haunted by deadly enemies. That wilderness, where the fell serpent ever lurks in ambush to sting; and where the roaring lion perpetually goes about, seeking whom he may devour. That indeed is a dreadful wilderness! that danger is indeed awful! And if we had in any degree the same perception of spiritual, that we have of temporal danger, we should see nothing so terrible as to be for one moment separated from communion with GOD; wandering alone, without leaning on the arm of the Good Shepherd, who is our

guide. But such is our besotted stupefaction, that while we start at the least shadow of temporal danger, we heed not, though we precipitate ourselves, by a vain self-confidence, into the irrevocable gulf of spiritual and remediless destruction!"

## CHAP. VIII.

THE SŒUR FLAVIE PASSART. — M. PÉRÉFIXE, ARCHBISHOP OF PARIS; HIS VISIT TO PORT ROYAL DE PARIS. — M. ANGÉLIQUE DE ST. JEAN'S JOURNAL.

BUT the most painful part of the affliction of the little community of Port Royal, was yet to come. Like the primitive church, they had not only to endure fightings without and fears within, but they were likewise in perils from false brethren. Within the little circle of this devoted sisterhood there were two unhappy nuns, who not only abused their high privileges, but who treacherously betrayed the pious community into which they had unfortunately obtained admission. A short sketch of their sad and fearful history may not be uninteresting or un-instructive. The circumstances in which persons are placed, vary, *ad infinitum*; but the lurking passions and corruptions of the human heart, and the subtle temptations by which it is led aside, are alike in every age, and under all circumstances. The account of the treachery of these unhappy per-

sons may, therefore, not be without its use, even to those whose position may be widely different.

Amongst the hundred choir nuns, who at this period inhabited Port Royal, were two, who were more especially indebted to the charity and bountiful generosity of the M. Angélique. These were the Sœur Flavie Passart, and the Sœur Dorothée Perdreau. The former was the daughter of a tanner of La Ferté Milon. Her mother was a respectable woman, who being left without support, at the death of her husband, quitted her native village; and was kindly received, from charitable motives, by the nuns of Port Royal des Champs. She was appointed *tourière*; and, in that capacity, had apartments in the exterior part of the monastery, to which the generous nuns added a pleasant garden. She was also kindly allowed to bring her daughter with her, then a little sprightly child, afterwards the sister Flavie, so celebrated for her talents, her treachery, and her unhappy end. The young Flavie remained with her mother for some years, during which she was remarkable for great activity, vivacity, and intelligence. At the age of fourteen, having expressed a fervent desire to become a nun, she prevailed on the M. Angélique to admit her on trial, as a postulant, into the monastic inclosure. But her exuberant imagination, self-will, and levity, were found to assimilate so very little with the



habits of her sober minded and religious companions that her separation from them became an absolute necessity. After repeated admonitions, and the long forbearance, which the charity of the M. Angélique, extended to this friendless girl, her haughty and unsubdued character, and her open contempt of her superiors, and of the regulations of the house, obliged them to dismiss her at the end of four months; and this was not before her ambitious and intriguing spirit, and her consummate artifice, had occasioned much inconvenience, and sowed the seeds of discords, which it was not easy to eradicate.

Her desire of embracing a monastic life still continuing, she, at the age of nineteen, applied for admission at the monastery of Gif, a pious, but unenlightened community. Her apparent zeal, and talent for speaking on spiritual subjects, soon deluded them into an exalted idea of her sanctity; and without more delay than was indispensable, they admitted her to profession.

No sooner had the Sœur Flavie taken the monastic vow, than she exhibited passionate signs of the most fervent and vehement, not to say enthusiastic, religious feeling. Her whole conduct suddenly seemed to evince the most extraordinary sanctity, at least to those who measured internal sanctity by demonstrative profession. At chapel, at prayer, at fastings, at watchings, the Sœur Flavie could never

be satisfied with doing only what others did. She was the first to appear, the last to remain on her knees; on abstinence days she fasted, on fast days she prolonged the time; and even when her face was veiled, she was always to be distinguished by the number of relics, and pictures of devotion, and good books, with which she was literally laden. Nor were the good, but unsuspecting, nuns of Gif, less deceived by the multitude of miraculous interpositions and divine communications with which she professed to be favored. Few weeks were suffered to elapse, without the sister Flavie being attacked by some malady, which was regularly terminated by a miraculous cure, and that generally took place on some day when distinguished visitors were expected to attend service at the monastery, in the choral part of which her fine voice was the chief ornament. The good nuns of Gif, had not the matured wisdom and experience of those at Port Royal; and the sister Flavie was herself a very young person, and a novice. The heart is deceitful above all things, who can know it? Probably she herself, as well as the nuns amongst whom she resided, were alike deceived; mistaking youthful zeal, and the workings of a luxuriant imagination, and fervent temperament, for the established deep conviction and unwearied love of genuine piety. They, as well as their novice, fell into the common error, of estimating

piety by that fervor in conversation which is frequently the fruit of a glowing imagination only; by her eagerness to adopt extraordinary penance, so natural to the love of distinction of the natural heart; and by her constant relations of miraculous interpositions, visions, &c. &c., of which she imagined herself, or professed to be, the subject. Well had it been had they judged her piety by the surer tests of an humble, retired, and recollected spirit; strict fidelity in the discharge of little, unobserved, and unshewy duties; a modest, charitable walk; a heart too firmly fixed on GOD to allow of an imagination easily set afloat; an instinctive dread of scandalizing others; and a willingness to submit to contradiction, and to be grateful and humble under reproof. The nuns of Gif, and probably the Sœur Flavie herself, forgot that the same self-love which, in the world, inspires a desire to excel in worldly accomplishments, in an unenlightened religious community, leads to seek spiritual distinction, by relations of those miracles or visions, which in that community are esteemed peculiar marks of the divine favor; and any one might have discovered that above all things the Sœur Flavie disliked being undistinguished. So far did she carry this taste for miracles, that it would be almost impossible to enumerate all those of which she professed herself to be the favored subject. She seldom spoke of Christ,

nor did she manifest any signs of building her hopes on His atonement, or of finding her peace in communion with Him; or of her chief desire being after conformity to Him. But her favorite conversation, was always about her feigned or imaginary exaltation in the divine favor, manifested as she alleged by her having been, from infancy, the subject of miraculous cures. Having remained some time at the monastery of Gif, where her reputation for seraphic piety daily increased, she was introduced, through the injudicious zeal of the abbess, — who thought she could never sufficiently do her honor — to the correspondence of some ecclesiastics of distinguished piety. Soon after, the Sœur Flavie thought, or pretended she thought, that the rule of the convent was too indulgent, and their piety not sufficiently austere; and, therefore, with the permission of her unsuspecting superior, she resolved to make another attempt to enter Port Royal des Champs, in order to embrace the strictest observances of the austere rule of St. Bennet. To her too partial superior at Gif, and even to the scrutinizing eye, but generous heart of the M. Angélique, there appeared, in the first view, something noble in the desire of the Sœur Flavie to leave Gif, where she was so extraordinarily esteemed, and where the rule was easy, and to solicit admission at Port Royal, the most strict monastery of the order, and one from

which she had already received a repulse ; and that at a time when that monastery was entering the thick cloud of a severe persecution. If not only the nuns at Gif, but the clear sighted M. Angélique, were deceived, is it wonderful that the Sœur Flavie, should herself have been the dupe of the intricacies of her own deceitful heart ?

The sequel of her history alone awakened in the minds of others the suspicion, that her ruling motive might be widely different, and suggested the recollection, that the Sœur Flavie, so admired at the small and undistinguished monastery of Gif, might begin to feel the want of a wider theatre for display. She knew that Port Royal was in the height of its celebrity, and that its very persecutions were the means of holding it up as a beacon of light to admiring Europe ; that half the christian church revered Port Royal as a school of prophets and a land of saints ; and that its very persecutors were dazzled by the brilliance of its talents, and even the papal throne itself trembled at its success. It was not, however, until many years afterwards, that such suspicions were expressed. And whether it were really from the love of novelty, which is the necessary fuel to a lively imagination ; or whether it was that the pre-eminent celebrity of Port Royal promised her a wider sphere of exercise to her boundless activity and intriguing spirit, must ever remain

unknown. She only remained six years at Gif, and determining, if it were by any means possible, to find entrance at Port Royal, she, evidently with this view, began a correspondence, on a pretence of conscience, with M. le Maitre, then a recluse there, and nephew to the M. Angélique. She wrote well, her style was polished and elegant. Her temperament fervent, her mind luxuriant, glowing, and imaginative. M. le Maitre, in the deep impression of his own conversion, was peculiarly open to trust the religious professions of others. His charity and zeal for souls were unbounded, and especially for those characterised by the fervor, eloquence, and talent, by which he was himself so singularly distinguished. He only saw the Sœur Flavie's letters, and as he had no opportunity of knowing her, his imagination and benevolence soon filled up the picture. The nuns of Gif, from whom he could alone enquire, were too undiscerning to perceive the artfully concealed lineaments of those passions, which afterwards evinced such deep and baleful roots, and overshadowed Port Royal like the deadly upas tree, spreading death and desolation, as far as the shadow of its fatal branches extended. Nay, such are the tortuous sinuosities of human intention under the influence of the spirit of evil, and so often does the ruling passion elude the vigilant scrutiny even of the sincere disciple, that we may in charity venture to hope, that the Sœur

Flavie was herself deceived, whilst she, with reiterated importunity, urged with so much apparent fervor and humility, her wish to be but received at Port Royal, even in the meanest capacity, that she might be numbered amongst the excellent of the earth; that she might sit at the feet of the saints and prophets, and share persecution, and death if needful, with the persecuted children of GOD.

She was herself, probably, not aware of the secret vanity, love of distinction, and desire of a wider field of action and display, which subsequent events too evidently proved was secretly lurking beneath. M. le Maitre soon conceived a high esteem for her; and his representations were the means of procuring her an entrance into Port Royal. Perhaps the permission was granted the more easily, because of the high eulogiums of the nuns of Gif; which inspired the Port Royal nuns with a fear lest they had acted too harshly, in having before dismissed her. Even the M. Angélique herself, seemed as though her usual penetration was lulled to sleep by a conscientious fear, lest she had been betrayed into too much severity towards childish errors, and lest she should unhappily have thwarted a real religious vocation, in a sincere, though very imperfect child of GOD. At Port Royal accordingly, the Sœur Flavie in an evil hour arrived.

Here she was received gratuitously, and not only

so, but the M. Angélique, knowing her family to be in the depths of poverty, on the day of her pronouncing the vows, generously provided for every one of her brothers and sisters, to each of the latter of whom she presented a sum of money, sufficient for their honorable support; and each of the former she placed in some respectable avocation.

The Sœur Flavie passed through the whole of her noviciate with almost unexampled fervor. She possessed sufficient tact, not to begin by bringing forward any of her favorite legends. Or perhaps, she was really overawed by the genuine, solid, and well grounded piety and religious instruction of that house. She contented herself in the outset, with being foremost in every practice of devotion; and exceeded in rigor in every penance and practice of austerity. Some faults indeed she had; and great as was the charity of Port Royal, they were of a nature not to pass wholly unobserved. That she was more distinguished for zeal than for humility, meekness, patience, or forbearance, was indeed evident; and whilst her imaginative eloquence in religious discourse was brilliant, the simplicity of christianity was seldom adverted to. Her activity too, and her numerous penances were often admired, while it could not fail to be observed that the spirit of recollection was wanting; but then, the kind and judicious nuns of Port Royal well knew, that perfection is not



to be expected from any one, still less did they expect much spiritual consistency in one so young, and who had, unfortunately, been placed for six years in a community, who, though simple hearted, were wholly unenlightened, and who looked up to her with admiration, and sought rather to obtain, than to give directions. Then her leaving the prosperous monastery at Gif, to take a zealous share in the fortunes of a persecuted establishment, seemed a pledge of her sincerity: so at least thought, for a season, the nuns of Port Royal.

So completely, indeed, were they deceived, that after a time, she was appointed sub-mistress of the novices, under the venerable M. Suireau des Anges — a lady who was distinguished by her own exalted piety, yet more than by her close relationship to the celebrated Nicole. And such was the talent and fervor displayed, that it was expected by some, that she might in time be placed in the highest posts in that house. The Sœur Flavie had always been distinguished for superior talent and ingenuity; and all her resources were now directed to the secret object of her ambition — that of obtaining distinction in the convent. With this object always in view, she contrived to maintain the highest appearance of sanctity, and her apparent piety gained her the greatest reputation and the good opinion of those who then governed Port Royal. She took every

means to deceive, and spared no pains to ingratiate herself into the good graces of the religious and wise, but wholly unsuspecting nuns; and to her own irreparable injury, she was unhappily but too successful. They had loaded both herself and her family with bounty, even from her childhood; and it little occurred to their generous minds, to suspect hypocrisy in the poor friendless orphan their bounty had rescued from destruction. But they only reaped a transient, temporal evil, from their erroneous judgment, while the unhappy Sœur Flavie, incurred the awful and enduring consequences of spiritual hypocrisy and deep ingratitude. She was believed to possess a peculiar talent for the government and education of children. She had excelled in that department at Gif, and was, therefore, before long, promoted to the superintendence of the girl's school, in the monastery of Port Royal. This promotion it is to be feared, became the immediate occasion of her ruin, by opening the first door to the prosecution of her ambitious designs, and her fervent imagination soon began to picture more important successes beyond it. The celebrated and extensive school establishments at Port Royal were constructed on a very different foundation, and occupied a very different scale, from the inconsiderable and obscure seminaries at Gif. The reputation of the latter, had probably never pierced beyond the obscurity of their own village;

whilst the fame of the Port Royal schools—the seminary of the chief rank, talent, and piety, of catholic christendom—was in the mouth of all Europe. This celebrity, probably, added fresh fuel to the enkindled spark of ambition, which had long lurked in the heart of the Sœur Flavie. O how well would it be if disciples, on receiving the first marks of distinction, would carefully examine before GOD, whether they were given in mercy, or in judgment—as a superadded means of usefulness, or as a trial and temptation, requiring a double portion of grace and humility. This consideration did not, however, occur to the Sœur Flavie. She believed herself a person of far superior capacity and qualifications to the venerable M. des Anges, who was at the head of the school department; and instead, therefore, of assisting her as sub-mistress, she soon began to domineer over the children with a high hand, and to treat her superior with marked want of consideration. It was, after a short time, very visible to those occupied in the same obedience, that she resented any direction, and behaved with great impatience when the least fault was hinted at, or the least improvement suggested, in her conduct respecting the children; so much so, that whenever she received any reproof, she gave way to a sullenness and gloom, which sometimes lasted whole weeks, weeping incessantly, and refusing to eat, till praise for some

other thing restored her spirits. After a time, she began the same course she had pursued at Gif. Whenever her conduct was impugned, she professed to be taken violently ill. Under this pretext, her duties were abandoned. She took to her bed, and left the business of the school to proceed as it might. But no sooner had she put the whole house to the inconvenience of assembling the community, to determine who should replace her, than some sudden miracle never failed to restore her, and to enable her to enter triumphantly the very chapter assembled, who had now only to listen to her account, by the relics of what saint she had been thus opportunely restored; thus tacitly throwing the whole blame of her alleged illness on the superior, by whose reproof, according to her story, it had been occasioned.

The attachment she professed for her spiritual directors was unbounded, so long as it lasted, and was carried to an excess, scarcely less than that of her professed veneration for holy persons and relics. But no sooner did her directors suggest an improvement, or hint a reproof, than her good opinion of them vanished, or we may rather say, was changed into a violent antipathy and lasting enmity. At her first entrance at Port Royal, her favorite saint was, of course, Jansenius. He was honored in the house she had just entered; and her esteem for him would, she was in hopes, prove a means of procuring esteem

for herself. She placed his picture in her cell, with that of M. de St. Cyran. By degrees, she felt her way, to ascertain how far she might build on the credulity of those about her; and she gradually returned to the same practices, which had so well succeeded at Gif. On a christmas day, when the ground was covered with snow, she entered the school-room, with the branch of a rose tree in her hand, on which was growing a full blown rose. She exhibited it to the children under her care, assuring them that the branch was perfectly leafless, like other wintry branches, only a few days before, but that it had budded and blown on being suspended in her cell before the picture of M. de St. Cyran. The M. Angélique gravely reprov'd her falsehood, and never fully trusted her more, but from that time kept a watchful eye over her, to discover whether she acted from the folly of a disordered and imaginative fanaticism, or from the deep design of an ambitious hypocrite. The Sœur Flavie had experienced the unbounded generosity of the Mères of Port Royal; but while she confided in the warmth of their charity, she forgot the superior light of their intelligence. She counted on the unsuspectingness and credulity of those about her; her calculation, however, in this instance, was mistaken. Intent on her own plans, she did not pause to observe the effect her conduct produced, on the charitable, but

sagacious and observant eyes of the abbesses of Port Royal. In adopting the course she had pursued at Gif, she began indeed cautiously, and with the children only, who, unable to detect the truth or fallacy of her relations, eagerly listened to her tales of miraculous visions and apparitions, so confidently communicated; and they consequently began to entertain the highest opinion of one, favored so much by heaven. If her tales were to be credited, it would appear that few holy persons departed this life, without favoring her, after death, with two or three visits; nor were there any saints of note in the calendar who had not repeatedly used their intercession, in obtaining her miraculous recovery from some dangerous illness. One circumstance, indeed, attending her indispositions, was peculiarly remarkable: they invariably came on, whenever it became her duty to do any servile office, and they as certainly miraculously disappeared, on the application of relics, if she were called to any post of honor. She was never satiated with amassing relics of M. de St. Cyran, M. Bagnols, the M. des Anges, and in general of all the distinguished saints of Port Royal. After a time, she astonished the children by professing to divine their secret thoughts, and to know many circumstances which had occurred in their infancy, or any little plans they had proposed. These discoveries filled the simple hearted children

with the utmost surprise ; and, at length, they related them with great astonishment to the M. Angélique. But the abbess was not to be so duped. She instantly recollected, that the Sœur Flavie was the person who kept the keys of the children's writing desks, in which were contained their private letters, journals, &c. The M. Angélique made no remark, but immediately dismissed her from this office. Her apparent piety, however, had already proved the means of her promotion ; and having rapidly ascended the lower steps of the ladder, she began secretly to aspire towards the summit. " Lay hands suddenly on no man," is the experienced advice of the inspired apostle ; and happy had it been both for the nuns of Port Royal, and for the Sœur Flavie herself, had that injunction been duly weighed and acted upon. Meanwhile, emboldened by success, the Sœur Flavie still pursued the course she had adopted at Gif ; but her professions of divine communications, supernatural appearances, and miraculous cures, as they occurred more frequently, became more and more coolly received. Her new companions began to observe, that whilst laying claim to so much that was extraordinary, she frequently and increasingly failed in her ordinary, but unobscured, daily duties.

It was remarkable, they rightly judged, that a person should be so favored of GOD, who manifestly

attached herself so exclusively to that which was splendid in the eyes of men; and it was singular, that one professing a state of much angelic rapture, should be so little careful in maintaining ordinary christian tempers. Hence the very means to which the Sœur Flavie resorted, to establish her reputation for extraordinary sanctity, became the occasion of infusing the first doubts of her sincerity; and inducing some of the more experienced nuns wholly to question her religious profession: and when the M. Agnès and the M. Angélique stood in doubt of her, and gradually paused in the career of advancement they had incautiously allowed her to enter, though they still retained their wonted kindness, she felt that their eyes were partially opened, and that it was only by an apparent change of character, she could obtain their esteem; which esteem she ardently sought, as it was the only road then apparently open, to that advancement which was the real object of her desire. Zeal in the cause of the Port Royal reformation she imagined would effect this. She did not know the spirit of the true disciples of Christ. She only knew, that with mere professors, the union of opinion which forms a party, stands in place of that union of principle, which alone cements the living stones together, upon Christ, the rock and only true foundation. She therefore imagined that by warmly espousing a party, she should gain the



good opinion of Port Royal. Accordingly, from that time, she became the zealous advocate for uncompromising defiance; always proposing the most extreme and unconciliatory measures of resistance, instead of opposing to the wrath of man, only meekness, patience, and spiritual wisdom; and in speaking of them, she manifested the bitterest party spirit against their persecutors. This by no means succeeded in raising her in the esteem of the truly excellent abbess. Her violence in their cause was not the sobriety of the conviction of truth: still less was it truth working by love. Thus the very means by which she hoped to win the favour of the abbess, proved the cause of deepening her distrust. As the eyes of the superiors of Port Royal became more fully opened, they began gradually, but progressively, to separate her, more and more, from their confidence and their deliberations. It was obvious that such violence and enmity could not be the genuine work of the Spirit of GOD; and that the more holy the cause, the more was it desecrated, by enlisting in its service such unsanctified passions. And the wise and pious abbess, feeling that the Sœur Flavie was acting in her own spirit, instead of the spirit of Christ—though little suspecting her hidden springs of action—found it advisable to remove her from places, where she was entrusted with any spiritual care of others. She was, therefore, re-

moved from the care of the children, and established Procuratrix of the house. The Sœur Flavie, finding her schemes did not succeed, that all her hopes of advancement at Port Royal were over, and that instead of aspiring to any of the highest offices in the house, she must now content herself with one, which, though temporally high, did not conduct to the abbess's throne, became wholly changed. From that moment she conceived the most deadly enmity to Port Royal, and the most rancorous animosity against her former benefactresses; and she resolved to leave nothing untried to overthrow the monastery; or at least to induce the church and the court to proceed to extremities against those who conducted it.

Such was the Sœur Catherine de St. Flavie Passart, so famous for her treachery, her detractions, and her intrigues; and such were the feelings by which she was actuated towards those, who had received her a poor friendless girl, and who had so bountifully provided for her whole family.

Having resolved to compass, if possible, the ruin of those to whom she was indebted for all the comforts she possessed, she well knew that she could not accomplish her purpose overtly, and that her end would be more surely attained, and with less inconvenience to herself, by becoming a secret traitor than an open enemy; besides, having professed to outvie every person in the house, in zeal

for the cause of Port Royal, she could scarcely unblushingly turn about, and immediately espouse the precisely opposite side. It was, indeed, a sufficiently difficult task, to undertake to persuade the archbishop of Paris and the Jesuit party, whom she had so violently opposed, of her sincerity. Had they been good men, they would doubtless have felt little inclined to trust one, who began by proffering her services as a spy, to betray those among whom she professed to live as a sister. But how easily do persons delude themselves, when governed by worldly interests. The court was adverse to Port Royal: and the archbishop was the creature of the court. It became then necessary to him to find a tool by any means. Hence he easily received the secret recantation of the Sœur Flavie, who professed that she clearly saw the error of her ways, and should never have embraced the errors of Jansenius, but from having been misled by the subtlety and dangerous finesses of the nuns of Port Royal: and that she had been overborne by the commanding talents of the M. Angélique, and the M. Agnès; and by the literary acuteness of their niece the M. Angélique de St. Jean, and entangled in the wiles of sophistry, by the two ingenious young nuns, the Sœurs Christine Briquet, and Eustoquie de St. Brégy Flescelles. She had indeed, she confessed, for a time fallen; GOD had, however, in distinguishing

mercy, vouchsafed by an especial revelation, not only to unmask all their plots, and to show her that she was to obey her superiors in all things: but, as a still more signal favour, He had appointed and selected her to atone for her past transgressions, by more effectually devoting herself to the service of the hierarchy, by narrowly observing the nuns of Port Royal, and secretly bringing the archbishop and his myrmidons, a report of their proceedings. The archbishop's anxiety to obtain a tool, by whose instrumentality he might please the court, induced an easy credence; or at least an easy profession of credence in this tale. The Sœur Flavie was secretly restored to favour; and from thenceforward, devoted herself to become a spy over her sisters, and a traitress to her benefactresses.

Thus was it, that the Sœur Flavie, finding her schemes of aggrandisement in the convent defeated, suddenly changed her mode of proceeding; and true only to her ambitious spirit, resolved to ingratiate herself with the enemies of Port Royal, and especially with the archbishop of Paris, who was at their head. How little do we at the moment of departure from GOD, and of yielding to evil passions, perceive the termination of the course upon which we have entered; and how continually does the evil one, first by influencing the will, lead on from precipice to precipice, from fall to fall, till his unwary dupes find themselves engulfed in eternal and in-

extricable ruin. At the period of which we speak, the Sœur Flavie Passart only probably felt nettled, at being no longer solicited to fill offices, for which she imagined her talents rendered her qualified; and giving way to her resentment, she revenged herself, by fomenting the dissensions between Port Royal and its ecclesiastical superiors. She probably only, at that time, intended to compel the M. Angélique and Agnès to place her in the offices she coveted, and to oblige them to yield her some post of honour, through the authority of the archbishop. Had any one then told her, that she would cause the imprisonment of her benefactresses, and the adoption of measures, by which the lives of many of her sisters would be miserably sacrificed, she would have probably thought it impossible; and replied with Hazael, "Is thy servant a dog, that he should do these things?" O, how awful a thing is it to depart from the living GOD, and to hearken to the voice of a stranger! One evil yielded to, opens the door to others: and how often, as the awful punishment and judgment for wilful departure from GOD, does He permit stronger temptations to urge, and the besetting sin to find its full scope, and thus to draw down its due retribution. The Sœur Flavie Passart from that hour, became devoted to the Jesuit party. Her pretended zeal for the interests of Port Royal, which caused her to be unsuspected

by the nuns, now apparently greatly increased ; thus enabling her effectually to act the double part, of fomenting all the scruples of the nuns against signature — pointing out every passage of scripture against denying Christ, and urging them to the most decided opposition ; and then betraying to the archbishop, the scruples she had herself excited, and the counsels she had sometimes alone supported, or even suggested. By these means, she vaguely hoped, and not without reason, that the archbishop might be induced to depose all the officers, and possibly some of the superior nuns ; after which a re-election must take place, in which she herself could not fail to come in for some considerable office, both from the interest of the archbishop, as the merited reward for her subserviency ; and on the part both of the nuns and the archbishop, as the just meed of her distinguished talents. With this view, she outwardly professed renewed zeal for the cause of the unsuspecting nuns, whom she in vain sought by every means in her power, to stir up to such violent and improper measures, that they might irritate the archbishop to dismiss them : but this scheme having failed, she secretly exercised her talents for invention ; not only by betraying the counsels they really held, but by wholly misrepresenting their conduct and words. Her treasons began in the year 1661, almost immediately after the M. Angélique's death. It will be

remembered that this very Sœur Flavie Passart, was mistress of the children, at the time of the occurrence of the remarkable cure of Mlle. Perrier; and that she was the very person, who bade her pray to Christ, as she applied the "sacred thorn." She also was the first person who declared its miraculous effect. Hence she was doubly guilty, in thus acting counter to what (whether the cure were real or pretended) she had herself, not many months before, declared to be supported by a notable miracle.

The Sœur Flavie, at first, confined her ambition to that of deposing the present officers; but M. Péréfixe, the archbishop, having one day hinted, that they might be imprisoned for a season, and dispersed among other convents till the monastery was reduced to obedience, she at once beheld the door open to that career of ambition she had imagined for ever closed against her. She doubted not, that if she could but obtain the exile for life of her benefactress, that her abilities and services would be of the greatest use to the archbishop, in influencing the community; and that he would without question, if she could only effect their expulsion, instal her into the abbacy itself. She therefore used redoubled diligence, in endeavouring to insinuate herself into all their counsels, both to exasperate the nuns against their ecclesiastical superiors, and to envenom the mind of the court party against them.

Although the nuns had not the slightest suspicion at the time of her treachery, yet the violent measures she counselled, made them not anxious for her presence. They were, however, not long in discovering that they were betrayed and that their most secret counsels—even the part taken by each—were immediately made known to their enemies; though they could not imagine who was the traitor. The Sœur Flavie, who only wished herself to be abbess, persuaded the archbishop, that if twenty-six of the principal nuns were imprisoned in various monasteries, the rest might be reduced to obedience, by a person of talent and devoted to the church—which expression she thought could only point out herself. Accordingly, one morning the archbishop came, attended by a long train of civil authorities to Port Royal de Paris, and arrested sixteen of the principal nuns, amongst whom was the aged M. Agnès, and imprisoned them in various convents, under lock and key; a short time after, he paid a similar visit to Port Royal des Champs, imprisoning ten nuns. The spirit of Port Royal, will perhaps be best exhibited in their own relation, of this afflicting event. The following are extracts from the account given by one of the nuns of M. Péréfixe's visit to their monastery at Paris.

“On Thursday, 21st of August, his Grace the archbishop arrived at half-past twelve. Having



entered the church, he commanded the attendance of the whole community, to whom he made a long discourse, the object of which was, to declare — that since they had refused to subscribe the formulary condemning Jansenius, he was resolved to exercise his authority in compelling their obedience. He then required a list of all the sisters of Port Royal, arranged in the order of succession in which they had entered the house, with the family name, and name of religion, of every nun respectively affixed. He then commanded them, in a voice of thunder, to choose between obedience and liberty, or disobedience and exile, excommunication and imprisonment. After that, he ordered the community to retire into the room of the M. Agnès, which was close by; and that each nun should appear separately before him, according to the order of priority, and one by one severally accede to the signature, or submit to the sentence. Our little company full of consternation and fear, lest either themselves or any in their community might fall, having thus to encounter singly the authority of the archbishop and his clergy, felt as the disciples did when each inquired, ‘Is it I?’ In this state of awful suspense and distrust, they pressed round the M. Agnès — then in her seventy-first year — the only surviving foundress of their reform. She took the Testament, and at the place at which she opened, found the text, ‘Hæc est hora

vestra, et potestas tenebrarum.' 'Yes,' said the venerable Mère Agnès, 'this is indeed the hour of the power of darkness;' but have we not the promise, 'as thy day so shall thy strength be?' and is it not also written, 'he that walketh in darkness, and hath no light, let him trust in the name of the Lord, and stay upon his GOD.'

"We all thought that the hour of suffering was come, and that Satan was about to sift us like wheat; but we also seemed to feel that our Lord had prayed for His church and all her tempted children, as He did for that apostle on whom it was founded, that their faith should not fail. We then read together our Saviour's prayer in the garden of Gethsemane, before His passion, and there sat together at His feet in silent supplication. First one, and then another, going out as the preceding one returned and silently took her place; all remaining in the most painful suspense, and none knowing who had proved faithful.

"In this state things remained, during four hours; which M. Péréfixe employed, in endeavouring to shake the constancy of our little group; after which he ordered the whole community to assemble in the chapter-house, which was accordingly done. The interval between our assembling and his entrance, was a most anxious one — none knowing what part the others had taken, but from the opinion they might have formed of their fidelity. The archbishop

soon entered in full pontificals. His countenance was terrible. He seated himself in his chair of state. After a short pause, he rose up and addressed them to the following effect: — That seeing their disobedience, obstinacy, and rebellion, in preferring through pride, what they termed ‘conscience,’ to the judgment of their superiors; and not having yielded to their remonstrances; he now, this day, declared them rebellious, disobedient to the church, and incapable of participation in the sacraments, or any other holy thing. He therefore forbade their approaching the altar as wholly unworthy, contumacious, and mutinous; and, moreover, he warned them to prepare for his return at the earliest day, to denounce a signal punishment which should make them tremble. He then turned his back upon us, and prepared to depart. Our whole assembly wept in silence, and in excess of grief. The archbishop, just as he was going out, perceiving through the windows several carriages of visitors, just arrived, and amongst others, that of the Princess of Guimenée, who was a particular friend to the house, turned back a few steps, and addressing himself to the sisters, who were not yet dispersed, exclaimed with great warmth and terrible emotion: ‘I expressly forbid you all, and every one, under pain of rebellion and disobedience, to have any communication whatever, with any one individual out of this monastery; and if you have

the hardihood to contravene this order, in any degree, you shall see the consequence; ay, and bitterly repent too, disobeying your archbishop.' The Sœur Angélique de St. Jean, answered, 'All punishments, my lord, must be light after deprivation of the sacraments.' Our excellent abbess, Madame de Ligny, niece to the Chancellor Seguier, being about to speak, he stopped her before she had uttered a sentence, by saying, in a fit of exasperation amounting to fury, 'Hold your tongue, hold your tongue! you are a little, proud, impertinent, self-conceited fool! wholly destitute of common sense; talking of what you know nothing; in short a pert, insolent, ignorant fool! you know not what you mean, and one need only to look in your face to see it.' So low could the burthen of supporting a bad cause, sink the dignity of the archbishop of Paris! perplexing him, and making him equally forget that he was by profession a Christian, by birth a gentleman and a noble, and by GOD'S providence an ecclesiastic of the highest rank, in that kingdom which professes to hold the first place in Christendom. Whilst speaking in this strange manner, his footmen and pages were assisting him to put on his cloak. Some of the sisters having besought him in vain to restore them to the participation of the sacrament, on his refusal, added, 'Well, my lord, there is in heaven a Judge, who reads the intentions of the heart; and who

knows that a conscientious scruple alone prevents our immediate compliance with your wishes; and to Him we commend our cause.' To which he answered, 'Ay, ay, when we get to heaven it will be time enough to consider that, and see how things go.'

"The abbess having said, 'My Lord Archbishop, it is not many weeks ago, since your grace made a formal official visit of our house, and drew up a document of attestation to the piety and good order, you were pleased to say prevailed here.' He impatiently answered, 'What is all that to the purpose? what signifies it that you are holy, virtuous, religious, and pious? I tell you, though pure as angels, you are proud as Lucifer if you refuse to yield your conscience to your superiors.' Our sisters, in the agony of being refused the sacraments, fell at his feet and said, 'O my lord, this is the bitterness of death;' to which he replied, 'Go, go, comfort yourselves, you shall not die without having the pleasure of seeing me again; and that right speedily too!' So saying, he entered his carriage, and departed. We went to church to say the Miserere, which we did, prostrate, and with so many tears and sighs, that our words were scarcely intelligible, but to GOD who reads the heart.

"A few days after this episcopal visit, a lady informed us it was currently reported in Paris, that the principal officers and nuns of the monastery were

to be imprisoned. Various reports reached us from day to day. All agreed that the most violent measures would be resorted to; and the archbishop was reported to have reiterated at a public council, several times: 'These nuns will not sign, because they make it a point of conscience not to do it; but I make it a point of honour, that they absolutely shall sign.' On the 25th of August, the archbishop went abroad early in the morning, and his carriage, as well as those of his emissaries, was seen hastily going from convent to convent, which left little doubt, but he was securing cells for the imprisonment of those nuns he meant to remove; and that he would most probably, next day, put his plan into execution.

"The news of these measures, together with all the reports that reached our ears, sufficiently convinced us that our hour was come; and that we were on the eve of the separation so long threatened; which we had feared above all things, and which was doubly terrible to us, for we not only dreaded lest the horrors of a long and rigorous solitary confinement, should cause us to fail, but we also shrunk from a separation from persons so dear to us, and whose counsel had been our greatest earthly means of support and consolation. Under these trying circumstances, most of us passed the night of Monday in the choir, in prayers and tears, before the holy sacrament. It was from the very ground of

our heart, that we implored the divine mercy and support. We did indeed feel of a truth, that without Him we could do nothing; and we besought Him, if possible, to avert from us a tempest, which humanly speaking, seemed so disproportioned to our great weakness. Or, that, if it were His will that this bitter cup should indeed be our portion, He would enable us to drink it even to the dregs, without dishonouring His most holy cause, or flinching from declaring His truth. We earnestly prayed for the spirit of the apostles, who rejoiced that they were counted worthy to suffer for His name's sake.

“ The night being thus passed, next morning the bell rung for assembling the community at the usual hour. As we met together, we looked upon each other's faces, as those who might, perhaps, see each other in the flesh no more; and at that hour, how little did differences of taste or disposition between some of us appear. We only felt and viewed each other, as those who were united by the strong bond of all being willing and prepared to suffer for our common Lord. The M. Abbess, at this trying moment, being necessarily absent on business, the M. Prioress held the assembly. She began by stating, that this would probably be the day of our dispersion. She spoke very touchingly of the strong bond of union in the truth and in spirit, by which they were united—a union which no

change of time or place can sever. She then most humbly asked pardon of the community, for any faults she might have committed towards them; and commended herself earnestly to their prayers, not knowing if she should ever see them again. At this moment a person entered, to give notice that six nuns of St. Mary had been sent for by the archbishop, who were to hold themselves in readiness to accompany him that day to Port Royal; probably to occupy the places of those he intended to remove. The Sœur Anne Eugénie immediately went out to the aged Mère Agnès, to whom she said, with her usual peace and tranquillity, ‘My mother, the hour is come; this is the day of our dispersion:’ then turning to the parlour, where the venerable M. d’Andilly, then aged seventy-six, was waiting for his sister, she said in saluting him, ‘Hæc dies quam fecit Dominus.’ Immediately after, the Mère Agnès entering said, ‘My dear brother, I cannot converse with you, but I came to say with you ‘Hæc dies,’ which having said, she took hold of both his hands between hers, and said with deep emotion, ‘My dear brother, farewell! we have often conversed together of GOD; we must now converse only with GOD, but often to Him of each other. He will be in the midst of us; He will be present with us; and when He is present, no blessing can be wanting. Farewell, dear brother!’ Meanwhile she proceeded, supported by Sœur Anne Eugénie,



to the assembled community. Our Mère Madame de Ligny, had been spending the short time that remained, in reading various letters, which had been written to us during our persecution; saying, ‘She thought nothing more calculated to strengthen us;’ ‘Except seeking strength of our Lord Himself,’ said M. Agnès, entering whilst she was yet speaking; when with one accord, they prostrated themselves in silence before Him, calling on Him like Hannah in their hearts, but no voice was heard, tears alone flowed. They called, and the GOD of peace answered, and revealed Himself, by filling their hearts with a peace past all understanding. The venerable Mère Agnès first rose from her knees, and addressing the community, said with a deep humility, which cannot be described: ‘My dear sisters, only a moment remains to me; I wish then to employ it in most humbly asking pardon for all the faults I have committed amongst you, both in direction, and in all ways. I beseech you to pray GOD, that He may give me grace to accept the humiliation and deprivation He calls me to. I shall probably see your faces on earth no more. At my age, it is most unlikely that I should ever return. Pardon me then for faults, which towards you I cannot repair; and give thanks with me to GOD, that He has permitted me to suffer with you, my dear children, for His truth.’

“ Scarcely had she uttered these words, at which all the community were dissolved in tears, when the sound of carriages and the trampling of horses, mingled with human voices, was heard; and a messenger ran in with breathless haste, to announce the approach of the archbishop in full state; with a train of ecclesiastics, constables, and armed men, followed by eight coaches. The grief and consternation excited by this intelligence, cannot be expressed; tears, cries, and lamentations, were heard on every side. Everybody ran here and there, not knowing where they went. The abbess was informed, that the almoner of the archbishop wished to speak to her. She went down accordingly to the parlour, followed by several of the community.

“ The M. Agnès returned to her own room, and was just about to kneel down to prayer, when the nuns rushed in, and with one accord threw themselves at her feet, and in tears implored her blessing. She excused herself, saying, ‘ GOD, my children, is the source of blessing; He is the fountain of all benediction.’ But they still continuing to urge her, in great distress, she clasped her hands, and said, ‘ I do, my dear children, with the heart of a mother, who will never see you more, commend each and all of you, to Him with whom are all benedictions;’ so saying, she laid her trembling hands on the head of each, embracing each as she knelt

before her. But their grief quite overpowering them, especially the young ones, and crying aloud, the Sœur Angélique de St. Jean, then mistress of the novices, and a worthy niece of the M. Angélique, said, ‘My sisters, GOD is present, and can you thus despair?’ A bell being now rung in the parlour of Saint Theresa, the Sœur Angélique went down; she found there M. Chamillard, an ecclesiastic of the archbishop. He told her, she must go to the church, to receive the archbishop. She replied, that all the community were about to assemble in the choir, and to open the great grate of inclosure, to hear what it might please his grace to say. M. Chamillard answered, with a look of ineffable contempt. ‘What of that, my sister? all that show of respect will profit you nothing.’ ‘Sir,’ replied the Sœur Angélique, ‘we wish to consider, not what will profit us; but what belongs to the respect we owe to our ecclesiastical superior.’

“Whilst our mother was speaking to the archbishop’s almoner, the nuns were all pressing round the venerable Mère Agnès; taking, as they thought, a final leave of her. Some closely embraced her, without having power to utter a syllable; others cast themselves at her feet, where they remained as it were half dead; others recommended themselves to her prayers; and others conjured her to say something to each of them, of which they might

retain a remembrance, as of her last words. But what could she say, in so pressing an affliction? or how could she suffice to answer so many? Her actions, or rather her tranquillity, spoke more forcibly than words. Her countenance marked, indeed, intense feeling, but its settled peace was not disturbed; and her force and constancy—the fruits of her long tried and eminent piety—seemed to be the stay of the whole community: and when, having paused, to allow a certain expanse of feeling to her sisters, she looked round on them with compassionate tranquillity, and said, ‘My dear sisters, I can only say, rejoice always, and in everything give thanks; once more, in everything, give thanks; for from all, we shall reap abundant blessing.’ Her words, and the manner which accompanied them, seemed to touch every heart; and those who came to mourn, knelt down, and were enabled to close the trying scene with thanksgivings, and songs of praise.

“My sister Agnès of St. Thecla, finding herself animated by this spirit, said to the M. Agnès, that she had often felt confusion in reading that scripture, ‘Behold, we have left all and followed Thee.’ Thinking she had left nothing; except wealth and a title, and the luxuries of life, *which are nothing*; whilst on the other hand, she had gained in that monastery everything. Her relations whom she best loved, having retired there; and having found in her

new associates, not only infinitely more than she had lost, but more than she had ever hoped for; and withal peace of heart and mind: but she now hoped, for the first time in her life, to be favored to be one of those who really leave all which is most truly valuable and dear, to follow Christ.

“My Sœur Margaret of St. Thecla, transported by a similar sentiment, considered with admiration the guards and constables, who now began to pour into the court-yard of the monastery, ready to use force to compel our expulsion, and said, ‘O ma Mère, is it possible that we, who are such unworthy disciples, should be sent for ‘with a band of men; with swords, and staves, and chief priests,’ just after the manner of our Lord Himself?’

“The gates of the great court of the monastery being then opened, the archbishop’s state coach, with others containing his officers, silver cross bearers and ecclesiastics, and eight empty coaches, with twenty constables with staves, and eighty soldiers entered and arranged themselves round the court, with loaded fire-arms and fixed bayonets. Guards were placed at the doors; and the archbishop alighted from his coach in full state, with his large archiepiscopal silver gilt cross borne before him, his mitre on his head, and his train borne by numerous ecclesiastics.

“As he alighted, M. d’Andilly, bare-headed, his

hair white as silver, threw himself at the archbishop's feet. He had in that monastery six daughters, and as many sisters had been members of the community, two of whom, the venerable Mère Agnès, and Eugénie de l'Incarnation, yet lived. And in the burying ground of that sacred and beloved place, were the remains of his mother and grandmother, both of whom had died exemplary nuns of Port Royal, and one of whom had bestowed on it that very house. He uttered not a word, but a tear betrayed what he felt on seeing the hour come, when they were, for their constancy in the truth, to be torn from that very house their munificence had bestowed; and to be immured separately in prisons, in destitution of everything. The archbishop raised up M. d'Andilly, and took him apart to converse with him. M. d'Andilly said, 'He was truly unfortunate to have had a life prolonged until seventy-six years, to behold what he was now to witness.' The archbishop replied, 'I am sorry, too, but they compel me to it by their obstinacy.' M. d'Andilly replied, 'My Lord, there is no lawful thing in which they would not immediately feel it an honour to obey you with the utmost submission; but in this instance, it is impossible for them to obey, because it is against their conscience to subscribe to an imputation against another, on a matter they know nothing of.' 'Conscience,' returned the archbishop, 'what conscience?

have not I resolved all possible scruples?' M. d'Andilly made no reply, but besought the archbishop to remember the favour he had before promised him, if ever this dispersion should be resolved upon; viz. that he should be at liberty to take his three daughters, and his sister the M. Agnès, to reside with him, at his country seat of Pomponne. But this, the archbishop declared, could not be done, having resolved to dispose of them elsewhere.

“The archbishop then entered the church, followed by all his train, civil, military, and ecclesiastical, and kneeling before the altar, sent one of his almoners, meantime, as was already observed, to advertise our Mère Abbess of his arrival, and to desire that the gates of inclosure might be thrown open, for the reception both of himself and those of his train he judged necessary.

“The Mère Abbess, accompanied by all the other officers of the monastery, and by the whole community, entered the ante-choir to receive him; the door of the sacraments was thrown open, and the archbishop entered, accompanied by twelve ecclesiastics, his grand vicar, his official, his almoners, his grand silver-gilt cross bearer, his secretary, and his notary apostolic. The door being shut, he ordered the community to attend in the chapter house.

“When they were assembled, he began a dis-

course, by representing his own mildness, and the obstinate resistance of Port Royal to the decrees of the church; and after dwelling at great length on his own forbearance, he proceeded to declare that it was now time to adopt other measures; that he had already interdicted them the sacraments, and all communication with persons without; but that the day was come to imprison the most refractory, and those who had the greatest influence over the community. He was now come to execute that design, and desired that they would listen attentively to the names of those he meant to take away. He then repeated the names of the Mère Magdalene of St. Agnès Ligny, abbess; the Mère Catherine; Agnès of St. Paul Arnauld, sister to the M. Angélique; the Sœur Angélique Theresa, daughter to M. d'Andilly, who was to accompany her aunt; the Mère Marie Dorothee; the Sœur Angélique de St. Jean, and twelve others, all of whom he ordered to be withdrawn, and imprisoned in separate convents till further orders.

“As soon as the archbishop ceased speaking, our Mère said, ‘My Lord, we esteem ourselves obliged, in conscience, to appeal against this violence; and we hereby appeal and protest against it.’ All the community joined in one voice, in the same sentiment. ‘What,’ replied the archbishop, ‘do you protest against your archbishop? take care it is not



worse for you! I laugh at all that; protest, appeal, address, do all you will, but you shall obey me!’ Then turning to the officers, ecclesiastical and civil, who were with him, he said, ‘Gentlemen, you know your duty, do it.’ The officers at once rose, and seemed about to seize the nuns; when our Mères, and several sisters rose, and approaching the archbishop, assured him, that they should yield without violence, though without prejudice to their legal protestation and appeal against the legality of his measure.

“All the community then, with one accord, prostrated themselves at his feet, and besought his mercy, representing that he well knew conscience alone withheld them from obedience as to the signature; declaring the excess of grief to which he thus reduced the community, by rendering them orphans; and that he gave the death blow to the Mère Agnès whose wisdom and piety was in honour throughout all France, who was in the seventy-first year of her age, and who within two years, had had three attacks of apoplexy. They then went on to say, that it was forcing a dagger to the heart of their beloved mother, thus to ruin the establishment her late sister had formed, that, at the day of judgment GOD would judge this unjust sentence; and that then the dictates of conscience would not fail to be recognised. He mocked again, saying, ‘Ay, ay; we

shall see, we shall see. It will be time enough to settle the right of the business when we get there.'

"Some of the sisters having thrown themselves into the arms of our Mères, to bid them a last farewell, fearing they might never see them more; he turned them out of the chapter-house, where we were standing, and sent them into the choir, where they remained in prayer.

"The archbishop then went to the M. Agnès, and our Mère Abbess, whom he reproached: saying, that their own brothers being bishops, they ought the rather to honour the episcopal character in him, by paying him instant obedience, instead of refusing compliance to what the rest of the world submitted. One of the nuns having her packet to arrange, he said in great wrath, 'Why does she not come instantly? I will have her seized by the neck and heels, if she does not appear instantly.' In short, his anger was so violent, that when his prisoners were assembled, and he bade them follow him out, he actually passed the door, although he knew it perfectly well, and was gently reminded by the Sœur Angélique de St. Jean, that he had done so. Our Mère Abbess while standing on the threshold, humbly asked the archbishop to inform her, what was her destination; but the archbishop instead of acquainting her, took her roughly by the shoulder, and pushed her out,

answering harshly, ‘Get along! get along! do not trouble yourself; it is enough that I know it.’

“Our other Mères and sisters silently followed. What most called forth the compassion of those who witnessed this distressing scene, was the Mère Agnès, who on account of her great age and infirmities, could scarcely get into the carriage, though assisted by a chair. Yet the tranquil serenity of her countenance, and the constancy exhibited by her companions, imparted consolation, even to those who were left behind.

“M. d’Andilly stood at the door, amongst several friends, to bid the last farewell to his sister and daughter. As he drew near the M. Agnès, to bid her adieu, she said to him in a low tone of voice, but which sufficiently marked her constancy, ‘It seems to me, my brother, that as Caiaphas said formerly, it was necessary one man should perish that the nation might be saved; so now, we may almost say, that one monastery must perish for the truth, that all others may not lose the knowledge of it.’

“He received also his three daughters, who threw themselves at his feet as soon as they perceived him at the door, in order to implore his last benediction. He gave it to each separately, with all the tenderness of a good father, but with the deepest grief. He exhorted them to constancy, and conducted each suc-

cessively to the steps of the altar, to offer her a second time to GOD; it being the same place where he had himself led them up to make their religious profession. Each time he offered them as living sacrifices, yet how wide was the difference; at their religious profession, they quitted the world to join a society of the excellent of the earth — a society containing very many of their nearest and dearest relatives. Now they were, at one stroke, to be severed both from each other, from every one they knew and from all who might be spiritual helps to them. On quitting the church, he accompanied each to the carriage, and helped them in. Indeed, he performed the same kind office to all the captives. The ecclesiastic who accompanied my Sœur Angélique de St. Jean, wishing to give her some temporal consolation, she looked down on her scarlet cross and replied, ‘I expect no consolation from temporal things, but from Christ alone. We carry the image of His cross on us; may we realise its sanctifying efficacy within us. In the cross of Christ I desire to glory, and in it I place all my hope.’ As the carriages filed off, the archbishop said laughing, ‘Well, we have just sent off twelve; we will now do the same good office to twelve more.’ So saying he returned to the choir, where he was much surprised to find the nuns assembled, and the services conducted with as much fervour and devotion, as if nothing extraordi-

nary had occurred. The archbishop then visited the whole of the house and gardens, followed by all his suite, both civil and military; and after many scenes of similar violence to those already exhibited, he assembled the nuns once more, and declared, that having taken away their own officers, he was about to introduce others, under whose control he should for the present place them; for which purpose he had selected six nuns of the order of the visitation, to replace their exiled companions; and that they would arrive immediately. A whole hour elapsed, during which the archbishop manifested the utmost impatience at their non-arrival; opening the door repeatedly, calling his people, and commanding that one messenger should be sent after another, till they appeared. He then paced up and down in the antechoir; his chair of state was presented to him, but he refused to be seated; happening to see some of the lay sisters weeping, he exclaimed with great contempt, 'Be silent! you have no cause to weep, you ought rather to rejoice; your Mères are taken away because they are heretics, and disobedient like yourselves!' M. de la Brunetière, wishing to apologise for the archbishop, said to the sister Eustoquie de St. Flescelles de Brégy, 'My dear sœur, be comforted, this cannot last long; his grace, I am sure, however appearances may seem to the contrary, feels more pain at what he is obliged to inflict, than your Mères, who are im-

prisoned, feel at this moment.' 'I do not doubt it, Sir,' replied the Sœur Eustoquie, 'with respect to our venerable and excellent Mères, they, by the grace of GOD, only experience a conflict in their natural affections; but the peace of GOD is in the bottom of their hearts; they serve GOD, and therefore their consciences are at rest.' After some hours spent in scenes of a similar description, the archbishop took his departure for a season, having again urged the sisters to receive the strange nuns as their officers; with which command they positively refused to comply, seeing they had already officers of their own. They informed him that the nuns he had sent were not only illegally imposed on them, since they were not elected by their own choice; but moreover, being nuns of a different order, they were therefore not even capable of being elected, had it even been their wish to receive them."

We will subjoin a short extract from the journal of one of the exiled nuns, which is interesting both as exhibiting the spirit of Port Royal, and because it is from the pen of the celebrated Mère Angélique de St. Jean, niece to the Mère Angélique; and who was afterwards so distinguished as the abbess of Port Royal, in its most difficult times. She was at this period mistress of the novices. Our extract commences at that stage in the archbishop's visit in which he had read to the nuns assembled in the

chapter-house, the list of those he had sentenced to exile ; amongst whom she was one of the principal.

“ After M. Péréfixe had done speaking in the chapter-house, and had read the list of those he meant to expel ; our Mère Abbess, joined by the whole community, protested against the validity of this ordinance, to which the archbishop angrily replied, ‘ Oh ! I understand perfectly ! yes, yes, you refuse to obey,’ then looking at his ecclesiastics he added, ‘ Gentlemen, you know your business ;’ this gave us to understand, he was about to summon his archers to employ force, as some of the ecclesiastics rose, and went out immediately. Our Mère and some of ourselves then said, that we had no intention of offering any resistance, and that we were all ready to go out, but without prejudice to the validity of our appeal. I confess that this act of open violence, almost effaced at the moment, all thoughts of the course of conduct, we had determined it would be right to observe in such a case ; and seeing that we were surrounded with officers, soldiers, and priests, who came to seize us with ‘ swords, and staves, and weapons,’ I only thought of uniting myself in spirit to Jesus Christ ; to suffer as He did, and with Him in silence, all that it might please GOD to bring upon us. The first words that rose to my lips, when I entered the choir, where the archbishop had assembled us who were to be exiled, in order to separate

us from the community which remained in the chapter, were those of St. Ignatius; ‘ Greatly do I rejoice, that I am counted worthy to suffer bonds for Christ ; ’ and the first movement of thankfulness was so great, that I felt as complete an abandonment of the future, as if I were going that moment to martyrdom, and were never again to see the house or the persons I was quitting. Indeed, I think I was in the disposition of persons ready to die, who are ordinarily so occupied with the vast thoughts of that blissful eternity, on the verge of which they stand, that they are no longer engaged with those regrets and yearnings of human tenderness, they once entertained for those they loved best. I considered all my earthly attachments but as the various parts of the one complete sacrifice I was called on to offer ; which was to be dismembered before it was consumed ; and I only thought of presenting to GOD, all the persons I left behind, with the same unreserve with which I offered myself. I had some time to wait whilst my twelve fellow victims were assembling. After having received the archbishop’s benediction, I went out. My father was at the door, in waiting for me. I threw myself on my knees before him to ask his blessing ; it being reasonable he should bless the victim, whom he for the third time offered to GOD. He conducted me to the same altar, to which he had led me when I assumed the religious habit, and took



my vows. The lieutenant of police was standing at the door of the chapel, and asked my name; I told him my appellation of religion, Sœur Angélique de St. Jean; on which he demanded my family name. Some person near him, said in a whisper, 'She is led by M. Arnauld d'Andilly; it is one of his daughters!' he made a sign with his head, that he knew it well, but he wished to have the pleasure of making me repeat a name, now rendered so odious by the imputation of heresy: I then told it aloud, without blushing; for in such circumstances, confessing our name is like confessing the cause of GOD. From thence my father led me to the steps at the rail of the altar; where I do not doubt but that he sacrificed me to GOD in his heart, like his Isaac; for though not his only child, I might then, perhaps, be in some sense considered so; as he had just given up my two sisters, who went before me. I silently made my sacrifice on my part also; when raising my head my eyes caught the picture of our Lord as the good Shepherd, walking amongst thorns, and carrying His lambs in His bosom, which was placed over the door. I could not refrain from saying aloud the verse, 'Bone Pastor, Panis vere.' My father then led me to the carriage, with my Sœur Candide le Cerf, Helene and Gertrude, and an ecclesiastic unknown to me. It seemed to me a good presage, that GOD gave me as companions of my journey, those of my sisters

whom I believe were most strong in their faith. We said not a word on the road : each praying to GOD separately, and each feeling that the Good Shepherd we invoked, was indeed in the midst of us. I felt but little pain during our journey, my heart being so overflowing with gratitude, at the favor of being selected to suffer such shame for His truth, that I could only sing anthems and hymns of thanksgiving in my heart the whole way ; and amongst others I remember especially, that of the dedication, ‘*Urbs Jerusalem beata,*’ believing we had the favor to be amongst the living stones of that spiritual temple, fashioned indeed separately, and by repeated blows of the hammer ; but every blow of which should square and polish it, till it should at length, in GOD’S good time, be fitted for its place in the temple of the new Jerusalem above, of which GOD is the light, and where sighing and tears are for ever fled away, and where I trusted, I should soon be united with all the beloved company I left.

“ I was the first who was set down at the convent of the Annunciation. Having embraced my dear companions who waited, while the ecclesiastic, who accompanied me, delivered up his prisoner to the prioress, I bade them a long farewell.”

So far we have extracted from the account of the Mère Angélique de St. Jean. The imprisonment she underwent, her persecutions, and the

various feelings she experienced are beautifully described. She goes on to say, "Being now alone in my prison; at the end of a long loft or gallery, and separated by four strongly bolted doors and passages, from the inhabited part of the house, I thought it probable my trial might not continue long; being subject to sudden attacks in the head, which render me insensible, and which would be fatal did I not receive immediate help, and this in a room so remote, I could not even call for with any hope of being heard. It was however, a sensible relief, after a whole day of such cruel constraint to find myself alone. As soon as I heard the steps of my jailer receding through the long passages, and one door locked after another upon me, I prostrated myself before Him, who is present every where, and who led me in that solitude to live with Him and for Him. I thanked Him for His grace, and earnestly besought Him to renew my strength, day by day, for the combat. But when night was come, and I rose from prayer, and was about to lie down on my couch, to seek rest, I felt as if my heart, which had been sustained till then, suddenly fell from a great height, and was broken by the fall. In one moment I felt overwhelmed and torn with all the separations I had endured, and with the sufferings of those I had left behind. I in vain tried to turn the eyes of my mind from the view; my wearied frame and memory refused to obey;

and I was obliged to give free course to my tears; and to say the truth, I shed very many in the course of that terrible night; in that awful conflict and combat between grace and nature. I had no other arms than the shield of faith to repel, not merely all the fiery darts of the wicked, but all the tenderness of nature: and blessed be GOD, though my heart was torn, the anchor of faith, sure and steadfast, kept my soul upon the Rock. The storm indeed raged, but I felt sustained, by the deep conviction of the happiness GOD has attached to suffering for His sake: consciously realising the advantage there is in losing all, for the kingdom of GOD; and of partaking of the cross of Christ, that we may likewise be partakers of his glory. The next day, when my jailer appeared to conduct me to mass; the first words I heard, in approaching the choir, were, "He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him."

In this prison, the Sœur Angélique was confined for ten months; often being ten days together, without seeing a creature, except her jailor, who was forbidden to speak to her, or to stay a moment longer, than to set down the bread and water, the only sustenance allowed her.

END OF THE FIRST VOLUME.



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